STUDIES IN OLD TESTAMENT HISTORY

J. GRAY McALLISTER, D. D., LL. D.

Mabel. A. Hooke. 85

Jule Osswande.

Bua

~~Mary A. Walton~~.


EUXINE SEA
ASIA MINOR
CAUCASUS
CASPIAN SEA
ARMENIA
MEDIA
ASSYRIA
(PADAN-ARAM or ARAM-NAHARAIM)
(MESOPOTAMIA)
ARAM
(SYRIA)
Syrian Desert
GREAT SEA
(MEDITERRANEAN)
CYPRUS
CANAAN
SHINAR
BABYLONIA
ELAM
SUSIANA
PERSIS
PERSIAN GULF
MIZRAIM
(EGYPT)
MIDIAN
RED SEA
Mt. Ararat
(Kurdagh)
L. Van
L. Urumiyah
Nineveh
Haran
Sidon
Damascus
Gaza
Hebron
Mt. Gilead
Mt. Sinai
Memphis
Tanis
Desert of Shur
Desert of Wilderness
Desert of Paran
Calneh
Erech
Ur of the Chaldees?
(Babylon)Babel
Accad
Rehoboth
Calah
Resen (Larissa)
Hiddekel (Tigris)
Euphrates
Tigris
Gihon (Araxes)
Gihon (Kur)
Gihon (Acampis)
Pishon (Phasis)
Pishon (Araxes)
Euphrates, Murad-su
Euphrates, Kara-su
Tigris
Diyalah
Karkhah
Karun
Sefeed Rood
Zemarites
Arvadites
Hamathites
Sinites
Hittites
Jebusites
Perizzites
Hivites
Amorites
Canaanites
Girgashites
Jordan
Kishon
Tabor
Hermon
Lebanon
Anti-Lebanon
Taurus
Ararat
Mt. Seir
Horites
Midianites
ARMENIA
WITH
ASSYRIA, BABYLONIA, SYRIA, &c.
in the Patriarchal Ages.
ENGLISH MILES
0 50 100 150 200
Longitude 40 East from 42 Greenwich

STUDIES IN OLD TESTAMENT HISTORY

(STUDENT'S EDITION)

BY

J. GRAY MCALLISTER, D. D., LL. D.

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and

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To
My Son
J. Gray McAllister, Jr.,
My fine fellow-traveler through Bible lands.


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FOREWORD.

These "Studies in Old Testament History," which have been helpful to various student-groups, may prove of use to others beside. If in even a small measure they shall be made to contribute to a better understanding of the history of the Old Testament and the all-important part it played in casting up the highway for the King, I shall be glad.

J. Gray McAllister.

Union Theological Seminary,
Richmond, Virginia.

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STUDIES IN OLD TESTAMENT HISTORY

CHAPTER I.

Facts About the Bible.

I. The two names commonly applied to the Bible are: (1) "Bible," from "Biblos" (the inner bark of the papyrus reed), "book"; then "biblion," "little book"; then "biblia," "little books." (Compare "liber," first "bark," then "book"; diminutive, "libellus," "little book"; whence "libel.") This "biblia" carried over into the Latin might be neuter plural or feminine singular, either "books" or "book." Gradually the singular won the field in growing recognition of the unity of the Bible. Yet the Bible is both books ("A divine library"—Jerome) and a book. (2) "Scriptures"—often used. "Holy Scriptures" is found in Rom. 1:2.

II. Three languages were originally employed in the writing of the Bible: Hebrew (nearly all Old Testament); Greek (more nearly all New Testament), and Aramaic (found in words and sections of the Old Testament, e. g., Gen. 31:47; Ezra 4:8—6:18 and 7:12-26, and Dan. 2:4—7:28, and in words and sentences of the New Testament: Mark 5:41 and 15:34; Acts 1:19; 1 Cor. 16:22).

III. There were about forty writers of the Bible and the time covered in writing was, at least, 850 years for the Old Testament and fifty for the New, with 400 years between. The Bible, therefore, was at least 1,300 years coming to completion.

IV. We call the two parts of the Bible "The Old Testament" and "The New Testament," but the word "testament" is an instance of unfortunate translation. The Hebrew word "berith" ("covenant") was translated (Septuagint, 275 B. C.) by the

Greek "diatheke," which meant either "covenant" or "testament" ("will"). When the Latin translation (Vulgate) was made (400 A. D.) the second meaning was taken and the word was translated "testamentum," whence our word "testament." The word should be translated "covenant" in all but a few places in the New Testament. Compare the substitution of LORD for "Jehovah," the Covenant God.

V. Of the sixty-six books in the Bible, thirty-nine are in the Old Testament and twenty-seven are in the New. (The Book of Isaiah has a similar division.)

VI. Division according to the Jews:

1. LAW: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. PROPHETS: Former: Joshua, Judges, Samuel, Kings.
   Latter: Isaiah, Jeremiah, Ezekiel, The Twelve [Minor Prophets].
3. WRITINGS (or HOLY WRITINGS, "Hagiographa").
   (1) Three Books: Psalms; Proverbs; Job.
   (2) Five Rolls (or "Megilloth"):
   Song of Songs (used at Passover).
   Ruth (used at Pentecost).
   Lamentations (used on anniversary of destruction of Jerusalem, 9th of Ab, July).
   Ecclesiastes (used at Tabernacles).
   Esther (used at Purim).
   (3) Three Books: Daniel; Ezra and Nehemiah; Chronicles.
   (See Luke 24:27 and 44.)

VII. English Division (following Septuagint and Vulgate):

1. LAW (five books);
2. HISTORY (twelve books);
3. POETRY (five books);
4. PROPHECY (seventeen books).

VIII. English Division of the New Testament:

1. GOSPELS (four books);
2. ACTS (one book);

3. EPISTLES (twenty-one books);
4. THE REVELATION (one book).

IX. There was no uniform system of chronology among the ancient nations. The Jews dated, at various times, from the Creation, from the Exodus, by the regnal year of the king; and they had both an ecclesiastical and a civil year. The Greeks reckoned by Olympiads (beginning 776 B. C.); the Romans, from the traditional founding of Rome (753 B. C.)

X. Ussher's Chronology was published in his "Annals," 1650-54. Its basis for the earlier periods was, mainly, the genealogies of Scripture, but these can furnish no satisfactory chronology: (1) The word "son" sometimes means a literal son, but may mean a descendant further removed or even a nation. See Gen. 10. And (2) links were sometimes purposely omitted in the genealogies, as comparison will show, the writer evidently wishing to give merely the general line of descent. (Compare Ezra 7:1-5 with 1 Chron. 6:3-14; and the genealogies of Christ, Matt. 1 and Luke 3.) In brief, the genealogies were constructed on technical principles and must be so interpreted.

For a hundred years after its publication Ussher's Chronology held undisputed place, and even to-day many consider it as inspired as Holy Writ. It is not trustworthy for the earlier periods; nor is there yet a satisfactory Chronology for these periods. It has been estimated that at least 300 different dates have been assigned for Creation, the shortest (assigned by the rabbins) 3843 B. C. and the longest earlier than 7,000 B. C. The Bible leaves it undated. (See "Chronology" and "Genealogy" in Bible Dictionary or Encyclopedia.)

XI. Certain peculiarities of Hebrew literature and usage make it difficult to fix the dates of certain events in Old Testament history: (1) Use of "son" and "beget"; (2) use of letters for figures; (3) close resemblance in certain Hebrew letters; (4) manuscripts sometimes cramped and abbreviated.

XII. The Bible does not attempt to furnish a chronological system. Yet it has been shown (Anstey, "The Romance of

Bible Chronology," two volumes) that "there is no contradiction and no discrepancy between any one chronological statement" contained in the Hebrew text of the Old Testament "and any other." In the New Testament this has long been conceded.

XIII. OUTLINE OF BIBLE HISTORY:

1. Old Testament Period (Creation to close of Old Testament—about 430 B. C.)

Outline this Old Testament period in not more than a dozen divisions:

(1) creative period
(2) Ante diluvian
(3) Patriarchal
(4) Egyptian
(5) Migration
(6) Period of Conquest
(7) Period of anarchy
(8) Period of united kingdom
(9) " divided kingdom
(10) " captivity
(11) " restoration
(12) " Maccabees.

2. Between the Testaments (430 B. C.—4 B. C.)

3. New Testament Period (4 B. C.—100 A. D.), conveniently divided into:
   (1) The Life of Christ (4 B. C.—30 A. D.) and
   (2) The Apostolic Age (30-100 A. D.)

CHAPTER II.

omit.

CHARACTER STUDIES OF THE OLD TESTAMENT.

(In the preparation of these sketches get all you can *from the Bible itself*, then consult Bible dictionaries and encyclopedias, then secular works, then use appropriate illustrations and drive home the lessons.)

I. CAIN AND ABEL: The Beginning of Crime (Gen. 4). List the outstanding traits of each man. Why is murder among the most abhorrent of crimes? What is the bearing on crime of the following factors: Climate, marriage, one's occupation, rural or city residence, poverty, heredity, disease, education, religion? Give broadly the Biblical view of the proper treatment of criminals. Mention specific instances of the reclamation of criminals by the power of Christ.

II. ENOCH: A Preacher of Righteousness (Gen. 5; Jude verses 14-15; Heb. 11:5).

Study these passages and show the character of Enoch's time, his life, his preaching, his translation. Sketch other lives that have challenged and triumphed over environment, showing especially the place of faith in a triumphing life. Discuss the importance of high character in effective preaching—in other words, the man behind the message. What value should we attach, in our preaching, to visible and immediate results? Think this through carefully before stating your conclusions.

III. NOAH: The New Race-Founder (Gen. 6-9). Sketch the times and the man, showing here the obstacles in his path and the large part faith held in his life (Heb. 11:7 and 1 Peter 3:20). Sketch by way of contrast the people of his day (Luke 17:26, 27). Give other illustrations showing how men will often sacrifice ultimate and eternal values to present enjoyment and temporary gain. The proper Christian attitude? (2 Cor. 4:18.) Why are epochal men so often misunderstood? Give other striking illustrations in history. What outstanding lessons from Gen. 9:20? Other large lessons from this life?

IV. ABRAHAM: A Spiritual Pioneer (Gen. 13-25). Sketch his life in bold outline. Show his large place in the racial and religious history of the world. Mention, at least, his outstanding traits of character and exhibit especially his moral and physical courage and his patience of faith. Compare Abraham with other great pioneer missionaries. Indicate the world's debt to spiritual pioneers (Paul; Luther; religious colonists in America; home missionaries; foreign missionaries) and the ways

in which we may help advance the work of the spiritual pioneers of the present day.

V. LOT: The Penalty of Selfishness (Gen. 12-14, 19). Sketch the life of Lot. Show his selfishness. Point out the results of it for himself and his family and assess the gains and losses of it in the history that follows. Discuss the question whether selfishness ever really pays, even if we limit the consideration to the values of the present life. Present other illustrations in your survey of the subject and press home the Saviour's statements of Mark 8:35-37 and 10:43-45.

VI. HAGAR AND ISHMAEL: Unwelcome Neighbors (Gen. 16, 17, 21). Give the history of each. What made them unwelcome? What are the more frequent causes of friction in the home and among kinspeople? How remove or reduce these causes of friction? What factors will make for neighborliness? Outline from Luke 10:25-37 the good neighbor. The Best Neighbor, Mark 10:45.

VII. ISAAC: A Lover of Home (Gen. 22-35). Sketch his life. Give his traits. Contrast him with Abraham and with Jacob. The foundation of the home, Gen. 24. In what ways is the importance of the home indicated in Scripture? What is the place of the home in a proper social order? Show that the home, a divine institution, is one of the choicest of God's gifts. What makes it? What mars it? What forces in the present day menace it? What factors will upbuild it? Consider together two statements of Jesus, Luke 9:58 and John 14:2.

VIII. REBEKAH: Tampering with Promises (Gen. 24-27). Read especially Gen. 25:23 and 27:1-17. Was Isaac about to set aside the promise of 25:23? Rebekah would see that even by deception it would be fulfilled. What would have been the only wise course? What were the results of the course adopted? How broadly has this Jesuitical principle been adopted—in politics? business? international relationships? religion? What does Paul say about it? (Rom. 3:8). Christ? (Matt. 4:3-10).

IX. JACOB: A Tangled Skein (Gen. 25-50). Give the main periods in Jacob's life, the unworthy steps by which he comes

into the privileges of the first-born and the unfortunate results for himself and the other members of the family. Note the recurrence of deception in the family history. Show by illustration from other lives as well that any attempt to take the issues of life into our hands results inevitably in entanglement and failure. Note the change after Peniel—when God is given His own way. Lessons from Jacob's life?

X. ESAU: The Worldly Man (Gen. 25-33). Sketch the life of the man and contrast him with Jacob in character, disposition, estimate of spiritual privileges and marriages. Do not forget his better traits. Why does the writer of the Hebrews call him "a profane (or worldly) person"? (Heb. 12:16). What is the great distinguishing difference between men in the eyes of God? Lessons from the life of Esau?

XI. LABAN THE SYRIAN: The Evil of Avarice (Gen. 24, 29-31). Give Laban's history and show how large a place avarice filled in his life and the hardship it brought to other lives. Show, by illustrations, that avarice works a like hardship to-day. What is the effect of avarice on the man himself? Exhibit, from Scripture especially, the values of the opposite trait.

XII. JOSEPH: God's Hand in History (Gen. 37-50). Give the leading periods and events in the life of Joseph and show how God overruled in it all and brought blessing to many lives. Contrast Jacob and Joseph in respect to their willingness to give God the leadership of their lives. Other illustrations of the remarkable leadership of lives fully yielded to God? Practical lessons from the life of Joseph?

XIII. JUDAH: The Emergence of the Better Self (Gen. 37, 38, 44). Bad traits of the man? Good traits? Give illustrations showing how crises sometimes bring to light unrecognized qualities in men. Show the power of Christ in bringing life out of its worst into its best.

XIV. AARON: Failing in Crises (Ex. 32; Num. 12, 20, 26). Outline Aaron's life. Give his traits. Contrast him with Moses, especially in the matter of measuring up to high demands.

Would you count his life as a whole a failure or a success? Lessons from his life?

XV. MIRIAM: Velvet and Iron (Ex. 2, 15; Num. 12, 20, 26). Sketch her life and her service for her family and people. Show her gentler and her sterner traits, her jealousy of Moses and the results. With what other women—in the Bible or out of it—would you compare or contrast her? Woman's part in national crises? In the service of song in church and home? Leading lessons from Miriam's life?

XVI. MOSES: The Man of God. Sketch the times, the tasks, the training, the achievements, the traits of the man, and his influence; compare him with others of large service and give the more striking lessons from his varied and useful life.

XVII. HOBAB: The Great Invitation (Num. 10:29-32; Judges 1:16 and 4:11). Give the historical setting, the invitation, the treatment of it, the final outcome. Study the incident in Numbers 10 as an appeal to men not actively allied with the church and its work. What reasons does Moses give for active enlistment? To what extent do these reasons apply to-day? Should we ever regard refusals as final?

XVIII. BALAAM: Sin's Terminal (Num. 22—25, 31; 2 Peter 2:15; Jude, verse 11). Sketch Balaam's career. Analyze his character. What was his besetting sin? Compare and contrast him with Jonah. What other instances, besides Balaam, of God permitting what He does not approve? And of God's use at times of unworthy men as involuntary prophets? Other lessons from this life?

XIX. JOSHUA: God's Warrior (Ex. 17; Num. 13, 14, 27, 34; Book of Joshua). Give the periods in his life, his difficulties, his achievements, his traits, the abiding value of his work. Others who have given nations a home? The Giver of the Abiding Home, John 12:2.

XX. ACHAN: The Sin of Covetousness (Joshua 7). Give the incident in its dramatic setting. What is covetousness?

With what sins does it keep company? (See Concordance.) Show its destructive nature. How does the Bible regard it? (See Concordance.) What is its best antidote?

XXI. CALEB: Refusing to Grow Old (Num. 13 and Joshua 14). Outline Caleb's life. Give other instances of achievements of old men. What makes men old before their time? What will help to keep them young? How may we help old men? How use them, say, in the ministry? What are the compensations of a righteous old age?

XXII. DEBORAH: An Ancient Joan of Arc (Judges 4-5). Sketch her service. What other women figured largely in Jewish history? The place of women in early Christian days? In what ways have women aided largely in civil life? In war? In literature? As mothers of great men? Particularly in work for the Kingdom?

XXIII. GIDEON: Co-worker with God (Judges 6-8). Outline his life. Give his traits. Exhibit the varied ways in which men may co-operate with God and show the cost of the opposite course. Stress the value of such co-operation in the work of the Kingdom, recalling here some of the more significant statements on the subject voiced by our Lord. Give outstanding instances of achievements on the part of men who have linked their lives with God.

XXIV. ABIMELECH THE BRAMBLE KING (Judges 8-9). Show how the world has suffered from unscrupulous men greedy of place and power. What is the judgment of history upon such men? What place, if any, has irony or sarcasm in the presentation of truth? Other lessons from these chapters?

XXV. JEPHTHAH: The Folly of Rash Vows (Judges 11-12). Sketch the incident. Compare and contrast with Herod's vow (Mark 6). What is the Biblical view of vows? Lessons from this incident?

XXVI. JONATHAN THE SON OF GERSHOM: Forgetting One's Heritage (Judges 17-18). Outline the history of the man.

His relationship to Moses? Discuss the subject of *noblesse oblige*. Mention other instances of men who forgot family traditions and honor. Bearing of the Fifth Commandment on the question?

XXVII. RUTH: The Reward of Faithfulness (Book of Ruth). Give the story of Ruth. To whom was she faithful? What were her rewards? Show the importance of faithfulness in every-day relations and the value placed upon it by our Saviour, speaking personally and through others.

XXVIII. SAMSON: Trifling with Great Gifts (Judges 13-16). Outline Samson's life. List his gifts and opportunities. Compare and contrast Samson with Hercules, and trace the probable connection. Mention other instances of famous strong men. Show how Samson abused his gifts and misused his opportunities, and with disastrous results personally and nationally. What indication of his final penitence? Lessons from his life?

XXIX. ELI: Amiable Weakness (1 Sam. 1-4). Sketch the life of Eli. Mention his traits. Discuss the subject of parental responsibility. Show the falsity of the charge that ministers' sons usually turn out badly. What does a minister owe his family? What does a minister's family owe him?

XXX. HANNAH: A Praying Mother (1 Sam. 1-2). Show the difficulties in her path and the faith that triumphed over them. Study her Song and show its connection with that of Mary, the mother of our Lord (Luke 1:46-55). Other instances of praying mothers and the service thus yielded to the Kingdom? Discuss the marvelous opportunity of motherhood.

XXXI. SAMUEL: Epoch-Maker (1 Samuel). Outline his life, showing here the distress of the days when he entered upon his work; his sevenfold service as Prophet, Priest, Reformer, Educator, Judge, King-maker and Counsellor, and Writer; and his influence on all after times. Show the traits of the man and draw the lessons.

XXXII. KING SAUL: The Tragedy of Self-Will (1 Sam. 9-31). List Saul's gifts, special opportunities, achievements,

tragic failures and personal traits. Why did Samuel succeed and Saul fail in almost the same circumstances? Larger lessons from Saul's life?

XXXIII. JONATHAN, THE GOLDEN-HEARTED FRIEND (1 Sam. 13—2 Sam. 1). Outline his life. Show his traits. Sketch other great friendships of history. What are the essentials of friendship? What things do you value most in a friend? What has the Bible to say about friends and friendship? (See Concordance.) The Best Friend of all? (John 15:15).

XXXIV. KING DAVID: The Sweet Psalmist of Israel (1 and 2 Samuel). The life-story of the man? His sins? His personal traits? His place in history? Practical lessons from his varied life?

XXXV. ABSALOM: Unworthy Ambition (2 Sam. 13-18). Show his opportunities for service, the place of ambition in his life and the result of it for himself and for others. Contrast him with Jonathan. Compare him with others of overweening ambition. What should be one's highest ambition? (Luke 22:26.)

XXXVI. KING SOLOMON: The Eclipse of Faith (2 Sam. and 1 Kings). Give his significant achievements and his signal failures. Trace, particularly, his religious history and show how faith entered the shadow. Did it ever emerge? Compare the religious history of David and Solomon. Lessons from Solomon's life?

XXXVII. JEZEBEL: The Climax of Sin (1 Kings 16-21; 2 Kings 9). Sketch her ancestry; her promotion of Baalism; her contest with Elijah; her dramatic defiance of Jehu; her miserable death. With whom is she to be compared (1) in Biblical history? (2) in secular history? Practical lessons from her life?

XXXVIII. ELIJAH: The Thunderbolt of God (1 Kings 17-21; 2 Kings 1-2). Sketch his times, his achievements, his virtues and frailties, his likeness to John the Baptist—and John Knox. Show God's use of this type of men in the work of the Kingdom. Other lessons from this life?

XXXIX. ELISHA: The Constructive Prophet (1 Kings 19—2 Kings 13). Sketch his life, his service to his times, his personal traits. Compare and contrast him with Elijah in (1) scene of labor, and (2) methods of work. Give other Biblical instances of constructive workers. Show the dependence of the Kingdom to-day on this type of men. Other lessons from this life?

XL. NAAMAN THE SYRIAN: Israel's Wider Mission (2 Kings 5). Give the story. Show the overruling providence. Prove from significant passages the inclusion of the Gentiles, from the first, in the Gospel Plan. What part has captivity or exile played in the dissemination of the good news? Other lessons from the story?

XLI. ATHALIAH: The Avenging Sword (2 Kings 11). Give her ancestry and upbringing and show the bearing of it all on her promotion of Baalism in the *Southern* Kingdom. Indicate the great issues that were at stake; sketch her tragic death, comparing it with Jezebel's, and show the significance for Judah of her removal from the throne she had usurped. Parallels in history? Show, among other lessons, the reaction of persecution on the individual or the nation employing it.

XLII. KING HEZEKIAH: Noble Living through Dark Days (2 Kings 16-20). Show how dark the days were and how nobly Hezekiah lived. Show the spiritual help he brought to his people and indicate the part of Micah and of Isaiah in enlisting and supporting him in it. Others in high place who have been spiritual leaders of their people? Their obligation to be? Discuss the limitations and the opportunities of high station. Show that difficult situations will at times afford challenging opportunities to capable and earnest men.

XLIII. KING JOSIAH: Stemming the Flood (2 Kings 22-23). Sketch the times, the man, the service. Jeremiah's service in Josiah's Reformation? Show the part the Scriptures played in Josiah's Reformation, and in the Reformations before and after his time. Give other instances in history of crises averted or postponed by good men. Study in this connection the inclusive statement of our Saviour in Matthew 5:13.

XLIV. ESTHER: Co-operating Providences (Book of Esther). Sketch the civil and religious conditions, so far as the Jews were concerned, in the days of Esther. Give the story of Esther, showing here the thwarted ambitions of Xerxes, the circumstances of Esther's elevation, the designs of Haman, the way in which history would have been changed had these designs proved successful, the overruling of these designs in strange ways. Select and present the most striking illustration you have read or personally known of God's co-operating providences. Sketch the comfort of this truth and stress the duty and privilege of doing our part as God leads the way. Other lessons from Esther's life?

XLV. EZRA: Reformer and Historian (Book of Ezra; Nehemiah 8). Show the discouragements of the time and the large work of Ezra as leader of the Second Band of Exiles back to Judea, as reformer of conditions in that land and as historian of the days preceding his and of his own time and services. Note his hearty willingness to work with other men. Give other leading lessons from his life.

XLVI. NEHEMIAH: A Layman's Work for God (Book of Nehemiah). Show the difficulties, the spirit of the man, the methods used, the achievements. Show the part of laymen in the promotion of the Kingdom in the days of Christ and in the present day. Note the place of prayer in Nehemiah's life. Lesson? Other lessons from his life and work?

CHAPTER III.

THE AUTHORSHIP OF THE PENTATEUCH.

I. The first five books of the Bible, called by us the "Pentateuch," from "penta" (five) and "teuchos" (tool, implement, book), the Jews often called "the five-fifths of the Law," or simply "the fifths."

II. Author: Moses.

1. He *could* write it.

(1) Writing had been long and constantly practiced by nearby nations, e. g., in Babylonia and Crete.

(2) And by the Semites, from one line of which Moses sprang. The peoples at least speaking the Semitic tongue have been grouped into four: Eastern Semites, including Babylon and Assyria; Northern Semites, speaking the Aramaic; Western Semites, speaking the Phoenician and the Hebrew; and the Southern Semites, speaking the Arabic, the Sabæan and the Ethiopic. Now it is significant that

(*a*) The word for "write" belongs to all the branches and dialects of the Semites and the words for "book" and "ink" to all except the Ethiopic and South Arabic. Thus their common possession before they separated.

(*b*) Greek tradition says Cadmus brought letters from the East. Cadmus means "East," and East to the Greeks was Asia. Brought by Phoenicians?

(*c*) The letters of the Greek alphabet confirm this: same name and order as the Semitic; but

(*d*) The antiquity of the Semitic is shown by the fact that the names of their letters have a meaning whereas the Greek have none.

(*e*) Great libraries have been found in Babylonia and Assyria.

(*f*) Joshua (15:15) in Semitic territory found and took the Hittite city Kirjath-Sepher, "book-city," and changed its name to "Debir," "book."

(3) Writing had been long and constantly practiced by the Egyptians, among whom Moses lived. Inscriptions on monuments; rolls of papyrus. Egypt a literary center for centuries before the days of Moses.

(4) Moses was "learned in all the wisdom of the Egyptians."

2. He *would* write it. He was (1) gifted, and (2) patriotic.

3. He *did* write it.

(1) Ancient and unbroken Jewish tradition.

(2) Testimony of the Pentateuch itself. See Ex. 17:14 (*the* book) and 24:4; Num. 33:2; Deut. 17:18-19; 28:58, 61; 31:9-12, 22, 24.

(3) Testimony of other books of the Old Testament historians (Joshua through 2 Chronicles) and prophets, Northern and Southern (Amos, Hosea, Isaiah, Micah, Habakkuk, Zephaniah, Daniel).

(4) Testimony of Christ and his Apostles. E. g., John 5:45-47; Luke 24:27-44. Accepted, used, appealed to frequently *on the basis of the Mosaic authorship.*

(5) Internal evidence: (See Bible Cyclopedia).

(*a*) Written by a Hebrew.
(*b*) Who knew Egypt intimately.
(*c*) Correspondence between narrative and institutions. (E. g., the laws regulating the Passover are recorded as they were given, without codification or grouping.)
(*d*) Correspondence between style and circumstances. (E. g., Genesis is calm and measured; Numbers, broken and journalistic.)
(*e*) The striking unity of the Pentateuch. Connection in subject matter and striking resemblance in style. One purpose dominates the whole. One mind seemed to frame the Pentateuchal structure.

III. The Mosaic authorship does not exclude (1) The use of amanuenses; (2) or of documents (compare Ezra, Matthew, Luke); (3) or additions by other inspired hands (e. g., the account of Moses' death or certain of the explanatory notes given here and there in the Pentateuch.)

CHAPTER IV.

THE BOOK OF GENESIS.

I. "Genesis" ("Beginning") from the Greek translation (Septuagint) of 275 B. C. The Jews called it "Bereshith" ("In Beginning") from the first word in the Hebrew text.

II. Conservative writers have fixed the date of writing all the way from 1500 to about 1275 B. C.

III. The history covered in the book extends at least two-thirds of the way from Creation to Christ; probably vastly more.

IV. Genesis traces the beginnings of:

1. The physical universe;
2. The human race;
3. Sabbath and marriage;
4. Sin and redemption;
5. Community and national life;
6. The useful and the fine arts;
7. Language and the languages;
8. The chosen race.

V. Ten "Generations" (meaning of the expression?): (1) Heavens and earth, 2:4; (2) Posterity of Seth, 5:1; (3) Noah, 6:9 (new race); (4) Sons of Noah, Ch. 10; (5) Shem, 11:10; (6) Terah, 11:27; (7) Ishmael, 25:12; (8) Isaac, 25:19; (9) Esau, 36:19; (10) Jacob, 37:2.

VI. Outline the Book of Genesis. (Not more than four heads.)

VII. The Book of Genesis is surpassingly important: (1) Not because of its age, for other books are older by thousands of years; (2) not because it furnishes the only authentic history we have of the early ages of the world, though this it does; (3) not because of its literary merit, though this is of the highest; but (4) because it gives us the First Chapter in the History of Redemption.

VIII. Genesis is the basis of the remainder of the Old Testament and contains promises that met historic fulfilment in the New Testament, though not all that is promised has even yet been fulfilled, nor will it be until "the kingdom of the world has become the kingdom of our Lord and of His Christ" (Rev. 11:15, A. R. V.).

CHAPTER V.

IN THE BEGINNING (Genesis 1 and 2).

I. State succinctly the work of each of the six creative days.

II. Four theories of the origin of the universe are refuted in Gen. 1:1, namely: Atomic, Pantheistic, Platonic, and Polytheistic. (Consult your Encyclopedia.)

III. Genesis was written not as a text-book of science, but as a book of religion. Close accordance, however, along general lines, between Genesis and the established facts of science.

IV. Traditions of Creation have gone far through the earth. Nearest to the Biblical account are the accounts of Assyria and Babylonia.

V. Name the significant literary features of this account of Creation.

VI. What attributes of God are revealed in this Creation account?

VII. What does the account show as to God's relation to the world? to the brute creation? and to man?

VIII. What does it show as to man's relation to the world and the other orders of Creation?

IX. Reconcile Gen. 2:3 with John 5:17.

X. Two names of God are given in these chapters: "Elohim" (translated "God") in 1:1—2:3 (plural in *form* but singular in *meaning*. Can you prove this?) and "Jehovah Elohim" (translated "Jehovah God"; "LORD God" in A. V.) in 2:4-25. Look up the origin and meaning of each of these words and determine whether we have in 2:4-25 (1) a second account of Creation; or (2) a recapitulation, in the manner of Gen. 5:1, with additions, to prepare the way for what follows.

If (2) be correct, see if you can discover the special appropriateness in the use of the name "Jehovah God" in 2:4-25.

XI. Observe the (1) purpose; (2) origin, and (3) name (in Hebrew) of woman. (Recall the derivation of the name in English.)

XII. Note the establishment, before the Fall, of the two beneficent institutions of the Sabbath (2:3) and of marriage (2:24).

XIII. Mark Christ's use of Gen. 2:24 in Matthew 19:4-6, and His view, incidentally, of the trustworthiness of this record.

XIV. Note the purity indicated in 2:25.

XV. Traditions of a sacred garden and a tree of life within it have been preserved in inscriptions of Babylonia, not far, probably, from its location.

XVI. What evidence for the unity of the race have we from

1. The constitution of man (physical, mental, moral, religious);
2. The languages of men;
3. The traditions men have carried with them to all parts of the world, and
4. The Scripture?

Note Paul's statement in his speech at Athens. (Acts 17:26.)

XVII. Put into writing the most significant teachings of these two chapters of Genesis.

CHAPTER VI.

THE FALL. (Genesis 3.)

I. Observe that Genesis 3 deals with a fundamental question: The ORIGIN OF SIN IN THE WORLD. Does it give us, or attempt to give us, a complete explanation?

II. Note the method of the temptation in the successive advances of the tempter (3:1-5). What lesson for us here?

III. What was the *essence* of this first sin?

IV. What were the *effects* of this sin (3:7-24), immediate and ultimate, on the serpent, the woman, the man, the ground? (Cf. Rom. 5:12-21 and 8:20-21.)

V. What has this chapter to say, by inference at least, as to God's relation to the origin of sin? (Note James 1:13.)

VI. Study, in the light of later history, the promise of 3:15.

VII. God's mercy is shown in 3:23. In what way?

VIII. Many echoes of the Fall outside the Bible.

IX. The first three chapters of Genesis should be compared with the last three chapters of Revelation. The "Paradise Lost" in Adam is "Restored" in Christ, the Second Adam.

X. State the practical teachings of Genesis 3.

CHAPTER VII.

INCREASING SIN. (Genesis 4 and 5.)

I. It has been observed that Genesis 3 sketches the *birth* of sin and Genesis 4 its *development*. Note the lines of the development in (1) the first murder (4:9-15; (2) the first instance of bigamy in Biblical history (4:19); and (3) an increasing tide of crime (4:23-24).

II. Account, from the narrative, for the acceptance of Abel's offering and the rejection of Cain's (4:1-7). And compare Heb. 11:4.

III. Study 4:7. The final "thou" is emphatic.

IV. Compare 4:10 with Heb. 12:24.

V. Does 4:14 refer to the Avenger of Blood? (Num. 35:9-19; Deut. 19:6.)

VI. 4:15. Was Cain's lease of life (1) his punishment, or (2) his "opportunity to redeem himself"? (Sell.)

against taking human life shows the chasm between brute and man, a chasm no theories of men can ever bridge.

III. (1) The substance and (2) the sign of the new covenant (9:8-17)?

IV. Noah's prophecy:

1. Its occasion? (9:20-24.)
2. Its substance? (9:25-27. Study carefully. Why is Canaan cursed? Why not Ham?)
3. Its fulfilment in history? Consider here the part played in history by (1) the Semitic race; (2) the Japhetic race; (3) the Hamitic race. Express the contribution of each in the fewest possible words and see if you do not conclude that the Prophecy of Noah has been strikingly fulfilled.

V. Note the frankness of the Bible as seen in 9:20-21. What other instances of such frankness so far in Genesis—and farther on? What is the bearing of all this on the trustworthiness of the record? And on the value of the Bible to us?

VI. "The Table of the Nations" in Chapter 10 ranks as one of the most ancient and most interesting of the ethnographical tables in existence. Observe that it:

1. Shows the prophecy of Noah in process of fulfilment.
2. Names, in the manner of ancient tables, sometimes individuals, sometimes nations.
3. Gives largest space to nations in closest touch with Israel.
4. Is supplemented in Gen. 11:10-32. See also Gen. 4:16-18; and 5:1-32.
5. Has been a battleground for critics.
6. Has anticipated "many of the most curious and remarkable discoveries made in comparatively recent times."—Rawlinson.
7. Has been in still other ways most strikingly confirmed. More than thirty-five of the seventy names in this Table have been verified as accurate.

VII. See character study "Noah" in Chapter II.

VIII. Dispersion at Babel (11:1-9): Give (1) the location of the event; (2) the purpose in building (study carefully); (3) the measure for thwarting the enterprise, and (4) the confirmation of the setting of the narrative in the use of brick and bitumen in Babylonia.

IX. "Building Without God" (11:1-9): (1) This is done by men in what ways to-day? (2) What do the Scriptures reveal as to God's attitude to such building? (Here, and the conclusion to the Sermon on the Mount, Matthew 7.) (3) How may men build with God? (Nehemiah is a fine illustration. Give others.)

CHAPTER X.

ABRAHAM THE SPIRITUAL PIONEER. (Genesis 11:26—14:24.)

I. Indicate the large importance of Abraham in the racial and religious history of the world; and think of him throughout this study as one of the great spiritual pioneers of all time.

II. Note Abraham's (1) ancestry; (2) residence (look up Ur); (3) call; (4) response. See 11:26—12:8.

III. Trace the history of Abraham in large outline from this point on.

IV. Gen. 12:7 gives "the first mention of a distinct appearance of the Lord to man."—Bible Commentary.

V. Study Abraham's deception of Pharaoh and its results (12:10-20); and note his later similar deception of Abimelech (in Chapter 20). Lessons from these narratives?

VI. LOT (Gen. 13, 14, 19): (1) Relationship to Abraham? (2) Journeys with him? (3) His wealth? (4) His selfish choice? The contrast here with Abraham is vivid. (5) How saved? (6) Descendants? Lot's choice brims with practical teachings. Give them in writing, arranging them in logical order.

VII. See character study "Lot" in Chapter II.

VIII. Sketch (1) the campaign of Gen. 14; (2) Abraham's

against taking human life shows the chasm between brute and man, a chasm no theories of men can ever bridge.

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VII. See character study "Lot" in Chapter II.

VIII. Sketch (1) the campaign of Gen. 14; (2) Abraham's

part in it; (3) Melchizedek's share in the history, and (4) lines of likeness between his priesthood and that of Christ. (See Psalm 110 and Hebrews 7.)

The historical setting of this narrative of Gen. 14:1-16, so long discredited by radical critics, has been brilliantly confirmed by recent discoveries.

IX. This appearance of Melchizedek teaches us what as to the probable extent of monotheistic religion in the days of Abraham?

X. Gen. 14:20 is the first mention of the tithe in the Bible.

XI. Note the spirit of manly independence that breathes through the statements of Gen. 14:22-24. Was Abraham also thinking of the promise of Gen. 13:14-17?

CHAPTER XI.

ABRAHAM THE FRIEND OF GOD. (Genesis 15:1—25:10.)

I. The Promise becomes the Covenant. (Look up "Covenant" in your Bible Encyclopedia.) In studying Genesis 15 (an epochal chapter) note:

(1) The great declaration of verse 5; (2) the sacrifices, verse 9; (3) the halving, verse 10 (Why?); (4) the time, verse 12; (5) the condition of Abraham, verse 12; (6) the prediction of verse 13; (7) the promises of verses 14-16 (Is there an intimation of life after death in verse 15?); (8) the presence of Jehovah represented by fire. Later instances of a like representation in the burning bush, the pillar of fire, the flaming tongues at Pentecost. It has been pointed out that the word "lamp" here may mean "tongue."

II. HAGAR THE EGYPTIAN (Gen. 12:16; 16:1-16; 21:9-21), returning to Egypt by the Shur Road (16:7).

1. Give the story of Hagar.
2. Meaning of the expression, "built up by her"?

3. What were (1) the immediate and (2) the continuing results of Abraham's bigamy?

4. Outstanding lessons from the narratives?

5. Observe Paul's use of Gen. 21:9-21 in Gal. 4:21-31.

III. See character study "Hagar and Ishmael" in Chapter II.

IV. (1) Mark the change of names of Abraham and Sarah, 17:5, 15. (2) What did the change signify in each case?

V. Study carefully Genesis 18 and 19. Note:

1. One of the three men was Jehovah himself (18:1, 3, 13, 14, 17-21, 22-23, and 19:1).
2. 18:19 a fine text on which to preach on the subject of religion in the home.
3. Reason for the overthrow of the cities: grievous sin. How grievous? (18:24—19:11.)
4. The manner of the overthrow? (19:24.)
5. The use of the catastrophe by Christ (Matt. 10:15; Luke 17:29-30), by Peter (2 Peter 2:6-9), and by Jude (verse 7).

VI. The testing of Abraham (Gen. 22).

1. The gist of it: Is he as devoted to the true God as the heathen are to their false gods? (22:12, 18.) Note:

2. Time of trial (peaceful and prosperous, 21:22-34). Lesson?

3. Verse 1; literally "the God." Refers to 21:33.

4. The climax of verse 2.

5. "Thine only son" (verse 2). In what sense?

6. Distance from Beersheba (21:33) to the mount in "the land of Moriah" (22:2). The greater trial of the long journey.

7. "Come again to you," verse 5. The basis of Heb. 11:19?

8. "God will provide," etc. (verse 8). Is this evasion or prophecy built on faith?

9. The vivid picture of verses 9, 10.

10. The relief and substitution, verses 11-13.

11. The gratitude of Abraham, verse 14.

VII. The purchase of the cave of Machpelah (Chapter 23) is not only thoroughly oriental but also thoroughly human. The

Bible's recognition and sanction of what we know to be our tenderest affections, deepest feelings, truest longings, is another of the many evidences that it has come from the God who made us in His image. Witness the emphasis placed on home life, the sacredness of marriage (sixty-seven verses given to the marriage of Isaac in Chapter 24; Christ at Cana, etc.), the glory of motherhood, the beauty of childhood, the worth of sterling manhood; filial affection (see fine illustration in Joseph); love of country (Jewish exiles); wholesome joy; grief (Christ at the tomb of Lazarus); development of what is best in one's self. See Phil. 4:8. Contrast with this the trivialities, fanaticism and sensuality of the Koran and the low standards of certain other religions of the world.

VIII. The last days of Abraham? (25:1-11.)

IX. Now run through the life of Abraham, gathering up and stating in your own words the successive promises made to him through the long years.

Note especially the recurring phrase: "In thee shall all the families of the earth be blessed" and observe its recurrence when the promises are repeated to Isaac (26:3-5, 24), and to Jacob at Bethel (28:14). See if the commission to Israel at Sinai ("Ye shall be unto me a kingdom of priests and a holy nation") is not the same truth expressed in other words. This is the heart of Old Testament Prophecy.

X. List the most significant traits of Abraham. Abraham "The Friend of God" (James 2:23) deserves to rank as an enviable eiptaph along with "Moses the Servant of the Lord" (Deut. 34:5) and David "The Sweet Psalmist of Israel" (2 Sam. 23:1).

XI. Compare Gen. 25:8-9 with Deut. 34:5-6.

XII. Abraham stands as the finest type of the man of faith. What things in his life most clearly show his faith? Study in this connection Heb. 11:8-19.

XIII. See character study "Abraham" in Chapter II.

CHAPTER XII.

ISAAC AND HIS SONS. (Genesis 21—end.)

I. Sketch (1) the career and (2) the character of Isaac.

II. See character studies "Isaac" and "Rebekah" in Chapter II.

III. Give clearly (1) the periods, with outstanding events, in Jacob's life, and (2) the unworthy steps by which he comes into the privileges of the first-born.

IV. Outline Jacob's (1) flight to, (2) residence in, and (3) flight from Haran.

Note especially the vision at Bethel (Gen. 28).

Note also 31:49 and the use made of it by the Christian Endeavor.

V. See character study "Laban" in Chapter II.

VI. Study Jacob's prayer in Gen. 32—one of the most remarkable in the Bible. List its more striking features.

VII. The Heavenly Wrestler (Gen. 32:24-32).

"It was God who came and laid hold on Jacob to prevent him from entering the land in the temper he was in, and as Jacob. He was to be taught that it was not only Esau's appeased wrath, or his skilful smoothing down of his brother's ruffled temper, that gave him entrance; but that a nameless Being, who came out upon him from the darkness, guarded the land and that by his passport only could he find entrance."—*Professor Marcus Dods, in Expositors' Bible.*

"Victory came with surrender."

Note the significance of the names "Jacob" and "Israel" (1) in their meaning in the Hebrew and (2) as applied to Jacob.

This is the turning-point in Jacob's life. His character, as well as his name, was changed.

VIII. Note the confirmation of the covenant at Bethel (Gen. 35).

IX. (1) Outline the life of Esau; (2) list his traits both bad and good, and (3) estimate his character at each stage as compared with that of Jacob.

X. State the larger practical lessons to be drawn from the history of these brothers.

XI. See character studies "Jacob" and "Esau" in Chapter II.

CHAPTER XIII.

JOSEPH AND HIS BRETHREN. (Genesis 37-50.)

I. Give the leading events under each of the three large divisions of Joseph's life: (1) Shepherd Lad; (2) Slave and Prisoner; and (3) Prime Minister.

Note the hypocrisy of the brothers in 37:27, 35.
Further light upon 37:27-28 is thrown by 42:21.

II. The immorality of Judah (Chapter 38) is brought into immediate contrast with the fidelity and purity of Joseph, his brother (Chapter 39), illustrating the differences found in members of the same home. What teaching as to slavery to environment?

The most striking instance of the "Double Standard" in the Bible (39:24-26).

III. The ruling principle in the life of Joseph, seen in 39:9; 40:8, and 41:16, 28, was subjected to what searching tests?

IV. The dreams of 37:7-9 meet fulfilment in 42:6; 43:26, and 44:14—and in strange ways. Is this only ancient history?

V. Mark Judah's speech in 44:18-34. A masterpiece of moving and effective speaking. Does it not show also the good that may be in the worst of men brought to light in crisis?

VI. See character study "Judah" in Chapter II.

VII. Compare 45:16 with 46:34. Explanation: Asiatics hold the throne of Egypt. (See next chapter of this text-book.)

VIII. Note the blessing of Jacob pronounced on Pharaoh in 47:8-10. What practical lesson may be drawn from it?

IX. Observe the four successive measures taken by Joseph in time of famine. (47:14, 16, 20, 21.)

X. Study Jacob's blessing on Joseph's sons in Chapter 48. Another transfer of the privileges of the first-born. What other such transfers before this time?

Note how the prophecy concerning Ephraim and Manasseh was fulfilled in the history of each tribe.

XI. Study Jacob's blessing on his own sons in Chapter 49 and observe another transfer of the privileges of the first-born from Reuben (2-4) to Judah (8-12).

This chapter presents remarkable prophecies. Study it with the tribal map of Palestine before you.

XII. Compare Joseph and Daniel.

XIII. What resemblance between the life of Joseph and the life of Christ?

XIV. The story of Joseph is not only one of the best short stories in literature; it is also a striking illustration of the providence of God ruling in the affairs of men, fulfilling thus His purposes. Read 42:36; 45:5-8; 50:20. Give other illustrations, in Biblical and secular history, of this impressive truth.

XV. See character study "Joseph" in Chapter II.

CHAPTER XIV.

THE LAND OF EGYPT.

I. The Land of Egypt: Consult your Bible Encyclopedia and give—

1. The names of Egypt.
2. Its boundaries and dimensions.
3. Its two divisions.
4. Its physical features.
5. Information concerning the Nile; and
6. The names of the principal cities of the Egypt of Moses' day.

II. The Land of Goshen. Give

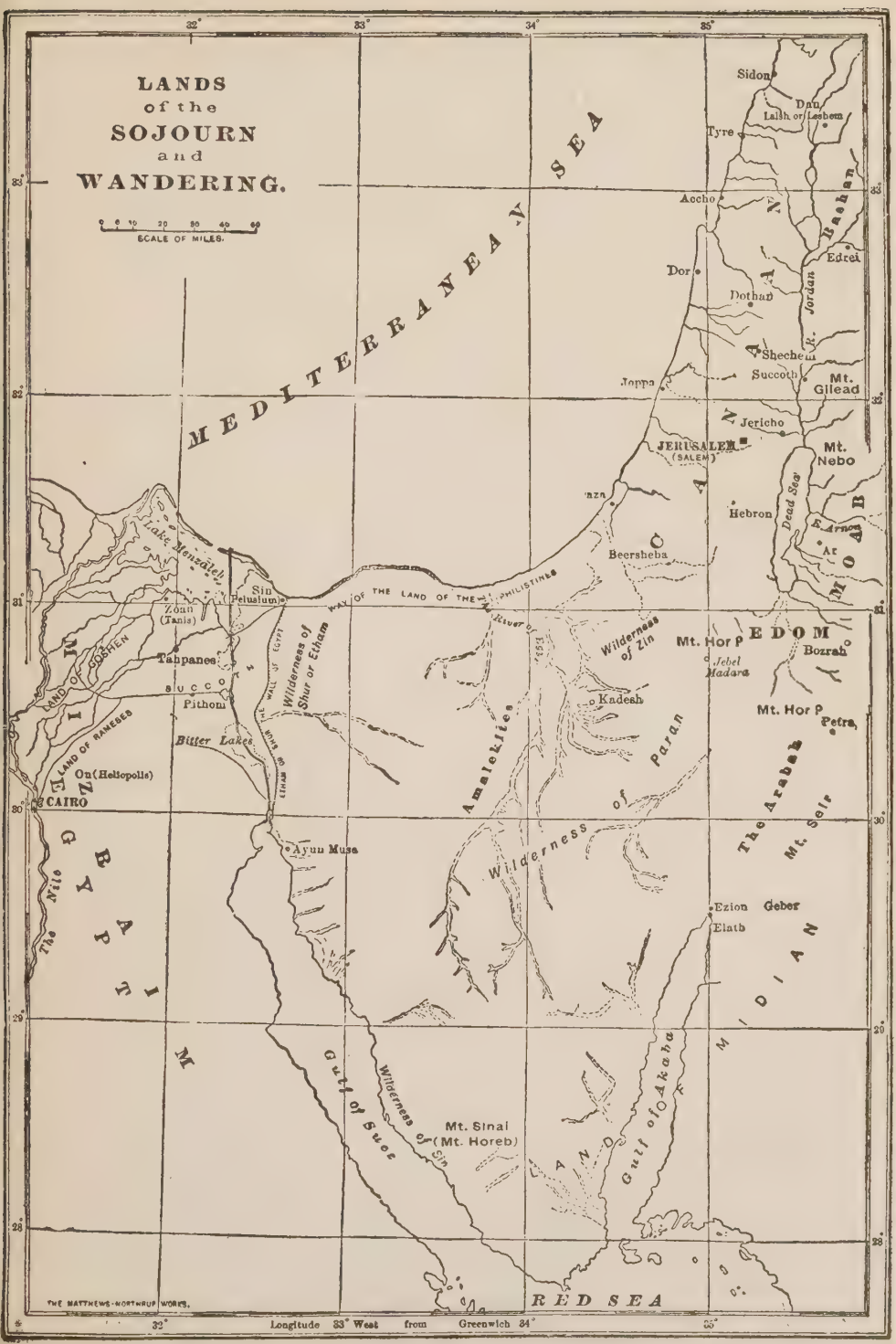
1. Its location.
2. Its character and appearance in the time of Moses and now; and
3. A general description of the condition of the peasantry in Goshen and other parts of the land before and in the days of Moses.

III. The People of Egypt:

1. Probable population in the time of Moses—and the population of to-day? (Compare the population per square mile with that of Rhode Island and Belgium.)
2. Sketch the people of the Egypt of Moses' time, indicating here their race, their personal characteristics, their government and their achievements in art.

IV. The History of Egypt: There were three periods in this history:

1. The Old Empire (Dynasties 1-11, from a very remote period down to about 2300 B. C., though authorities are not agreed as to dates). The Great Pyramids were built in the Fourth and Fifth Dynasties.


LANDS
of the
SOJOURN
and
WANDERING.
SCALE OF MILES.
MEDITERRANEAN SEA
Sidon
Dan
Laish or Leshem
Tyre
Accho
Bashan
Edrei
Dor
Dothan
Jordan
Shechem
Succoth
Mt. Gilead
Joppa
Jericho
JERUSALEM (SALEM)
Mt. Nebo
Hebron
Dead Sea
R. Arnon
Ar
Beersheba
Lake Menzaleh
Zoan (Tanis)
Sin Pelusium
WALL OF THE LAND OF THE PHILISTINES
River of Egypt
Wilderness of Shur or Etham
Wilderness of Zin
Mt. Hor
EDOM
Bozrah
Jebel Madara
LAND OF GOSHEN
Tahpanes
Succoth
Pithom
Kadesh
Mt. Hor
Petra
LAND OF RAMESES
Bitter Lakes
On (Heliopolis)
CAIRO
Amalekites
Wilderness of Paran
The Arabah
Mt. Seir
Ayun Musa
Wilderness of
The Nile
EGYPT
Ezion Geber
Elath
MIDIAN
Gulf of Suez
Wilderness of Sin
Mt. Sinai (Mt. Horeb)
Gulf of Akaba
RED SEA
THE MATTHEWS-NORTHRUP WORKS.
Longitude 33° West from Greenwich 34°

2. The Middle Empire (Dynasties 12-17, from 2300 B. C. to 1700 B. C). After a period of native rule, the Shepherd Kings from Asia occupy the throne for hundreds of years. Probably Abraham was welcomed and Joseph came to prominence in this Asiatic regime.

3. The New Empire (Dynasties 18-30, from 1700 to 342 B. C). Egypt throws off the foreign yoke and (Eighteenth and Nineteenth Dynasties) actually conquers a large part of western Asia, but (Nineteenth Dynasty) is pressed back within her old lines and in the Fifth Century B. C. becomes a vassal state of Persia (as later, indeed, of Alexander and the Caesars).

Two great warrior-builders arise in this New Empire: Thothmes III, of the Eighteenth Dynasty, and Rameses the Great, of the Nineteenth. Rameses has almost certainly been shown to be the Pharaoh of the Oppression, though some scholars favor Thothmes III.

V. The Religion of Egypt (see also under "The Contest") was Nature worship, the worship especially of the sun and the Nile. Heliopolis (ancient On, near modern Cairo) was the center of sun-worship. Were the Obelisks, the Pyramids and the Great Sphinx the several forms of it?

VI. The Book of Exodus:

1. Its name in Hebrew? and in Greek? How far is our name of the book descriptive of its contents?
2. Note the close relation of the book, verbally and in subject-matter, to the Book of Genesis.
3. Make a rapid survey of the book.
4. State the purpose for which it was written.
5. Note the commanding figures of the book; and
6. The variety; and
7. The importance of its contents.

VII. An outline of the Book of Exodus:

1. Toiling Slaves, 1:1—12:36.
2. Marching Freedmen, 12:37—19:2.
3. A Consecrated People, 19:3—end.

CHAPTER XV.

THE YEARS OF OPPRESSION. (Exodus 1 and 2.)

I. How reconcile the "seventy souls" of Ex. 1:5 with the "seventy-five" of Acts 7:14?

II. A revolutionary change in the ruling power in Egypt (from the Hyksos, or Asiatic Shepherd Kings, to the native Egyptians, who had thrown off the foreign yoke and re-established their own rule) explains the unusual expressions in 1:8, "new king" (dynasty), "arose," "knew not Joseph."

III. The Pharaoh of the Oppression is generally believed to have been Rameses II, or "The Great," the Seostris of the Greeks—third monarch in the famous Nineteenth Dynasty and renowned as warrior and builder.

His statues, carved out of solid stone, are seen in both Upper and Lower Egypt, one of them (broken) weighing 1,000 tons. (See "Pharaoh" in Bible Dictionary or Encyclopedia.)

IV. Note in 1:9-10 the reasons Pharaoh assigned for the oppression. What in (1) the existing political conditions just referred to and (2) the location of the Hebrews seemed to justify the measures taken?

V. Mark the two measures of oppression (1:14-16) and consider that without divine intervention they would almost certainly have succeeded.

VI. Was the first measure (1) domestic slavery, or (2) forced labor by royal mandate? Herod the Great tried the second measure (Matt. 2:16) and failed as signally to thwart the purpose of God.

VII. (1) What kinds of service were exacted? 1:11-14. (2) The severity of this service is indicated in what expressions in these verses?

VIII. The uncovering of Pithom in 1883 by Edouard Naville brilliantly confirms and illustrates 1:11. (See "Pithom" in

Bible Encyclopedia and Price's "The Monuments and the Old Testament.") Discoveries in the field of archaeology abundantly prove that the writer of Exodus gives a faithful picture of the Egypt of the period.

IX. The oppression lasted certainly how long? (Compare 2:2; 2:23; 7:7.)

X. The effect of the two measures of oppression? (1:12 and 1:17, 20.)

XI. The more striking lessons from these two chapters of Exodus?

CHAPTER XVI.

MOSES THE DELIVERER. (Exodus 2-4.)

I. Periods: Three periods of forty years each make up Moses' long life-time of 120 years:

1. In Egypt, a royal son and heir;
2. In Midian, a fugitive and shepherd;
3. In the wilderness, a liberator, law-giver and prophet. (See also Acts 7:20-23 and Deut. 34:7.)

II. Moses: A Prince in Egypt (Ex. 2:1-15).

1. Ancestry (6:20).
2. Birthplace (Memphis? Tanis?)
3. Hiding (how did this show the faith of his parents? Heb. 11:23)
4. Discovery by the princess. (Who was she?)
5. Adoption (2:10). (Formal?)
6. Name (2:10).
7. Life at court.
8. Education (Acts 7:22).
9. Service as a soldier (Josephus; and Acts 7:22?)
10. Sympathy for his race (2:11). (A fine text.)
11. Slaying of the Egyptian (2:11-12). (Was this homicide justifiable? Did it hasten or delay the deliverance of the Hebrews?)

2:12: "Hid him in the sand." Why was the denial of embalming so abhorrent to the Egyptians?

12. Break with the princely past (2:15).

(Reconcile Ex. 2:14-15 with Heb. 11:27.)

Read Acts 7:17-29 and Heb. 11:23-26 for this period of Moses' life.

III. Moses as Fugitive and Shepherd in Midian (2:15—4:31).

1. Why does he escape to Midian? (2:15.)
2. What is the character of the region? (See Bible Dictionary.)
3. Recount the introduction of Moses to the family and service of Ruel. (2:15-21.)
4. What commendable traits are seen in 2:17, 21?
5. 2:23: "In the course of those many days"—the long forty years in Midian—"the king of Egypt died." Rameses the Great ruled in all about sixty-seven years.
6. In what ways did these forty years in Midian fit Moses for his great work?
7. God appears to Moses (3:2-9). (Where? In what manner? With what message?)
8. The call of Moses and his excuses (3:10—4:17).

Note the *tasks* to which he was called (3:8; 3:10).

State the four *excuses* he offered (3:11, 13 and 4:1, 10) and God's answer to each. An important section.

9. 4:24-26: Zipporah, reluctantly performing a rite neglected by Moses, saves his life and thus seals by blood the marriage bond. The Targum of Onkelos paraphrases thus: "Had it not been for the blood of this circumcision my husband had been condemned to death." Zipporah and the children return to Jethro (18:2-5).

10. The return to Egypt in company with Aaron (4:27-31). Verses 29-31 imply what as to the organization of the people and their knowledge of the religion of their fathers?

CHAPTER XVII.

The Contest. (Exodus 5-11.)

I. The Pharaoh of the Exodus is commonly believed to have been Manepthah II, fourth king of the famous Nineteenth (or Rameside) Dynasty and the thirteenth son of Rameses the Great, who brought it to its large distinction. Mummies of both have been discovered near Thebes, that of Rameses the Great in 1881; that of Manepthah in 1898. Conspicuously inferior to his father (Egypt's greatest king) but rivalled him in arrogant assumption and tyranny. Believed himself a god, inheriting from his father "the idea that he was actually on a par with the greatest of the recognized divinities."—*Rawlinson.*

II. Political conditions of the times:

1. Maintenance of treaty of peace which Rameses the Great had made with the Hittites and which, among other provisions, "arranged for extradition in the case of absconding thieves, robbers, or slaves."

2. Death of Rameses the Great a signal for revolt of the peoples he had conquered. Five years after his death an invasion by land and sea of the Libyans of North Africa and their allies, the Greeks, Sicilians, Etruscans, Sardinians and Lycians, and revolt of Asiatic dependencies in general. "Foreigners swarmed into Lower Egypt and threatened the very existence of the empire."—*Price.* About the date of the exodus Manepthah routed these allied forces. In 1896 Professor Finders Petrie discovered a stela containing the celebrated "Hymn of Manepthah," which not only claims complete victory over all enemies for Manepthah, but mentions "Israel" as "spoiled" and having "no seed." This may refer to a successful attack on the camp of Israel by the Egyptian army near Kadesh-Barnea. See interesting discussion in Davis' Bible Dictionary, "Pharaoh."

3. The menace of an alien and oppressed people within the territory of Egypt.

4. The destructiveness and terror of the plagues.

III. The Religion of Egypt. Nature-worship on the most stupendous and extensive scale, the sun and the Nile, chief sources of life, being the centers. The manifold forces, forms and productions of nature were deified, and often were symbolized in grotesque forms. And thus "in their pantheistic idolatry they worshipped not only the sun, moon, and earth, but bulls, crocodiles, cats, hawks, asps, scorpions, and beetles." "The rich Nile land teemed with gods and was the mother country of the idolatries that, centuries afterwards, covered the Mediterranean islands and peninsulas and filled the classic literature with such manifold forms of beauty."—*Whedon.* A cardinal tenet was life after death. Elaborate ritual, a numerous and powerful priesthood and the skilful practice of magic arts. The plagues, besides inflicting inconvenience, suffering and loss on the Egyptians, were directly or indirectly an assault on their gods, breaking their supposed power and revealing their utter impotence to protect or interfere. See Ex. 12:12 and Num. 33:4.

IV. The contest begins with a reasonable request, to be allowed to worship Jehovah in the wilderness (5:1-3), which is met by arrogant refusal (verse 2) and the laying of heavier burdens (verses 4-19). Covenant promises are reiterated (6:2-8). The sign wrought at Horeb (rod turned to serpent) is repeated before Pharaoh (7:8-13). To the Egyptians the serpent was at once an object of worship and a symbol of royalty. This preliminary sign therefore was a challenge to the religion and the government of Egypt, as the swallowing of the other rods by Aaron's was a warning and pledge of the supremacy and victory of Jehovah over the gods of Egypt.

V. Tabular view of the Plagues:

1	2	3	4	5	6	7
ORDER	TIME	OBJECTIVE	INTRODUCTION	MAGICIANS	ISRAEL	EFFECT ON PHAROAH
1. Blood. 7:14-25.	Late June	Nile a God.	Warning.	Imitate.		No effect.
2. Frogs. 8:1-15.	Late Sept.	Frog god Heka.	Warning.	Imitate.		Promise (broken). Hardens heart.
3. Lice. 8:16-19.	Oct.	Earth god Seb smitten, priests & beasts defiled.	No Warning.	Fail and Quit.		Stubborn though warned by Magicians (8:19).
4. Flies. 8:20-32.		If fly, terrible; if beetle, sacred.	Warning.		Exempt.	Promise. Hardens heart.
5. Murrain. 9:1-7.	Dec.	Cattle gods.	Warning.		Exempt.	Stubborn.
6. Boils 9:8-12.		On Priests, beasts & Magicians.	No Warning.			God hardens (1st time, 9:12).
7. Hail. 9:13-35.	Feb. or Mar.	Gods cannot protect.	Warning.		Exempt.	Confesses; promises; hardens his heart.
8. Locusts. 10:1-20.	Mar.	Gods cannot protect.	Warning.			Confesses; God hardens P's heart.
9. Darkness. 10:21-29.	Apr.	Sun god Ra.	No Warning.		Exempt. See 10:23.	Half promises. God hardens P's heart.
10. Death of firstborn. 11:4-8 (12:29-36).	Apr.	Sorrow: blow at throne & at Phar., incarnation of Ra.	Warning.		Exempt.	Urges departure.

VI. Note concerning above that:

1. The contest with Pharaoh lasts about one year, from April to April.

2. The period of the plagues covers about ten months, from June to April, or through the whole Nile period (begins to rise last of June and is at its lowest the last of March).

3. The first nine plagues have been divided into three groups: 1-3, plagues of loathsomeness; 4-6, plagues of pain and loss; 7-9, nature plagues.

4. The magicians fail with the first plague unannounced. Inference?

5. Pharaoh was defiant (5:2) and unheeding (7:14); relents, calls for Moses and Aaron and makes fair promises when plagues press heavily, only to break them when the plagues are lifted; refuses to be warned by his own magicians; makes his heart "strong" and "heavy," hardens his own heart, all this before "Jehovah hardened the heart of Pharaoh" (9:12).

6. Note the following passages:

5:7; 5:13 (lit. "the thing of the day in its day"); 8:23, 10:23 and 11:7; 9:15-16 (Compare Rom. 9:17); 11:1-3 (a parenthesis; 4-8 continues and concludes the interview of Chapter 10. Read it thus.)

CHAPTER XVIII.

ISRAEL ON THE MARCH. (Exodus 12 and 13.)

I. Institution of the Passover (12:1-28): (1) Time: first month, fourteenth day at twilight (verses 1-3, 6); (2) Sacrifice: lamb (verses 3-5); (3) Slaying (verse 6); (4) Sprinkling of blood (verse 7); (5) Eating of lamb (verses 8-11); (6) Historical connection: exemption and redemption from the destruction of the first-born, the fatal climax in the long series of plagues; (7) A perpetual memorial (verse 14); perpetuated in the Lord's Supper (Matt. 26:17-29). (8) Directions are given mainly for later Passovers (verses 14-20) and special directions for this on the day of observance (verses 21-28; see verse 29). There were modifications later, such as the slaying of the Paschal lamb at the central

sanctuary. (9) Foreigners, if circumcised, could participate (verses 43-49). (10) Indicate the typical significance (see 1 Cor. 5:7) of the following: Lamb (John 1:29); without blemish (verse 5 with 1 Pet. 1:18-19); male (verse 5); of first year (verse 5); slain by whole congregation (verse 6); its blood sprinkled (verses 7 and 13); eating of lamb (verses 8-11); unleavened bread (verse 8); bitter herbs (verse 8); no bone broken (verse 46).

The Samaritans are the only people who observe the Passover according to Exodus 12.

Masius on Joshua 5:10 quotes a remarkable passage from the Talmud: "It was a famous and old opinion among the ancient Jews that the day of the new year, which was the beginning of the Israelites' deliverance out of Egypt, should in future time be the beginning of the redemption of the Messiah."—*Speaker's Commentary.*

The exact day on which our Lord was crucified—whether the 14th or 15th of Abib (Nisan)—is likely to continue an unsettled question.

II. Smiting of the First-Born (12:29-36). (1) *Time:* midnight (verse 29). (2) *Extent:* the first-born of man and beast. It is plainly stated that the oldest son of the ruling Pharaoh was among the slain. Some authorities hold that the monuments of Egypt verify this. (3) *Purpose:* compare 12:12 and 12:29: "against all the gods of Egypt." The plagues as a whole have been, as we have seen, directed against the gods of Egypt; this tenth plague, the culmination in the long series, is no exception Man-worship and beast-worship stood appalled and helpless, the objects of worship lay dead in the temples, before the swift power of the Almighty Lord of heaven and earth. (4) *Results:* sorrow of Egyptians (verse 30); departure of Israel urged and complied with (verses 31-34) and gifts requested freely granted (verses 35-36).

III. Verses 35-38: Translate "asked" and "gave," not "borrowed" and "lent." A. R. V. is correct.

Wandering - Battle of Refidem
where manna began + where
it ceased.

IV. Compare Gen. 46:27 with Ex. 12:37. Was the increase normal or phenomenal?

V. "The Mixed Multitude" (verse 38), who later on were to give much trouble, were probably other bands of the oppressed, prisoners of war, slaves or others, mainly Semitic, awaiting the first chance to escape.

VI. Compare 12:37-38 with 13:18: "and the children of Israel went up armed," or, "in battle array," or, "by fives in a rank," i. e., center, two wings, front and rear guard. How account for the orderly *gathering* of the people and then the orderly "*migration* of the whole nation" from Raamses to Succoth and beyond?

VII. Reconcile Gen. 15:13-16 and Ex. 12:40-41 with Gal. 3:17.

Note just here that the Greek Version of the Old Testament (the Septuagint), in general use in Paul's day, says that the sojourning of Israel "in Egypt *and the land of Canaan* was 430 years." So also the Samaritan Pentateuch, in use at a much earlier date.

VIII. Consecration of the First-Born (13:1-2, 11-16). The first-born in Israel, both man and beast, Jehovah had purchased to himself when He had struck down the first-born of their enemies and had spared and released His people. Hence all first-born males, among their men and beasts, were to be consecrated to Him, "the first-born of man as His ministers, the first-born of cattle as victims," with certain privileges of redemption. What general substitution for the first-born Israelites was made at Sinai? (Num. 3:11-13.)

IX. Exodus 13:2-10 and 11-17 were two of the four passages placed by Jews in their phylacteries. (Deut. 6:4-9 and 13-22 were the other two.) Read the four passages and note Mark 12:28-31 and Matt. 23:5.

X. Ex. 13:19. The Mummy of Joseph, in compliance with Joseph's solemn charge (Gen. 50:24-26), was carried on the march

know covenant - natural covenants
covenants of law - nature, grace with
election - national covenant people
Paul - covenant of Christ

towards Canaan. After the forty years of the wilderness it was buried near Shechem, in the territory allotted to the tribe of Ephraim his son (Josh. 24:32). Joseph's prediction of the exodus on the basis of the promises God had made to Abraham (Gen. 15:13-21) enrolls him among the heroes of the faith (Heb. 11:22).

CHAPTER XIX.

THE RED SEA DELIVERANCE. (Exodus 13:17—15:21.)

I. Dr. H. C. Trumbull shows clearly the three possible routes to Palestine and thus helps to explain certain puzzling movements of the camp of Israel stated in 13:20 and 14:2. These three routes, two of which are mentioned in 13:17-18, were: (1) The Northern or Philistia Road; (2) the "Way of Shur" (Gen. 16:7), leading through the desert to Beersheba and Hebron, called "The Central" or "Wall Road"; and (3) The Southern or Red Sea Road, "the great route of the pilgrim caravans to Mecca," the road actually taken.

Another fact that helps us to understand the movements of Israel was the presence of the Great Wall, strongly guarded, especially at the gates of the roads, extending from Pelusium on the Mediterranean across the Isthmus, almost, if not quite, to the Gulf of Suez, built to protect Egypt from attack from Asia. Etham (13:20), a town or district outside of Egypt proper, seems to have been inside and near this wall and probably on the way to Palestine by the Northern (Philistia) Road. The Israelites, coming within sight of the garrisoned wall, see the soldiers, know that war is ahead if they attempt to force this road (13:17), learn their helplessness, are turned back to encamp again in Egypt proper—and to await the issue. (Compare 13:20 with with 14:2.)

II. The Manner of the Leading: The pillar of cloud and of fire. (13:21-22.)

III. Pharaoh's Pursuit and Overthrow (Ex. 14). Realizing the loss of so great a number of workmen (verse 5) and con-

vinced that Israel was confused and hemmed in (verse 3), Pharaoh gathered his personal bodyguard and his chariotry in reach in Lower Egypt (verses 6 and 7) and came upon the terror-stricken Israelites, whom Moses reassured (verses 8-14). The pillar came between the camps of Egypt and Israel and prevented the expected attack (verses 19-20); a strong east wind all night dried up a passage for the Israelites through the sea (verses 21-22); the pursuing Egyptians were overwhelmed by the returning waters (verses 23-28) and their dead bodies washed up upon the shore (verse 30). This is the climax of deliverance —and it had been Jehovah's work and victory throughout (verse 31).

IV. The Place of the Crossing: Dr. H. C. Trumbull, in his great book "Kadesh-Barnea," thinks it was the northern end of the present Gulf of Suez. Others think the sea extended much farther north at that time and locate the event at the Bitter Lakes or beyond.

V. Did Pharaoh Perish with His Troops? He was with them on the pursuit (14:6), but the statement of 14:23 seems careful to exclude the king himself from the number who went into the sea, and the song of Chapter 15, while celebrating the overthrow of Pharaoh's chariots and host and chosen captains (15:4), gives no indication of the death of Pharaoh, however, an event which, if true, would probably have been emphasized. Psalm 136:15 need mean no more than that Pharaoh's host was overthrown.

VI. No mention of the Red Sea Deliverance on the monuments of Egypt. Should we expect to find it there?

VII. The Song of Moses (15:1-21). The first recorded song of the nation. What is the theme of the Song? Harper asks the following questions concerning it:

1. Is any part of the Song choral; if so, how much?
2. How was it possible to teach so quickly and to an uncultivated people so long and so artistic a song?
3. How does the length of this song compare with the usual

epinicia of the Hebrews? (Compare Judges 5 and 1 Samuel 18:7.)

4. Into what two parts may the song be most conveniently divided? Answer:

(1) Retrospective, verses 1-12, with three sub-divisions (1-5, 6-10 and 11-12), each opening with an address to Jehovah and each closing with a statement of the overthrow.

The antiphonal chorus of verse 21 probably came in after each of these sub-divisions and after verse 18.

(2) Prospective, verses 13-18.

5. What of the general literary character of the song?

6. Is there any doubt as to the Mosaic authorship of this song?

(Consider carefully each of these questions.)

Compare this song in its setting and substance with that of Rev. 15:2-4.

VIII. Traditions of the Exodus have been preserved by neighboring peoples. (Consult your Bible Encyclopedia.)

IX. Dates of the Exodus. Between 1491 and 1276. Most modern scholars prefer the later date.

X. How had the sojourn in Egypt affected the Israelites:

1. Socially;
2. Industrially; and
3. Religiously?

CHAPTER XX.

ON TO SINAI. (Exodus 15:22—18:27.)

I. The Sinaitic Peninsula: (1) Situation; (2) natural features; (3) inhabitants. (Consult your Biblical Geography.)

II. The water made sweet at Marah (15:22-26). Recount the incident and apply the lessons.

III. Occurrences in the Wilderness of Sin (Chapter 16): Quails (evening); Manna (morning); and Sabbath (before the

Fourth Commandment is given). Give the essential points and larger teachings of the chapter.

IV. War with Amalek (Chapter 17):

1. Where? (Verse 1.)
2. Why? (Verse 6.)
3. Circumstances of the battle?
4. Result?
5. What vengeance declared? (Verses 14-16.)
6. Reason for this vengeance?

Relationship of Amalek and Israel?
Which was the aggressor here? (Verse 8.)
Mode of attack? (Deut. 25:17-19.)
Character of the Amalekites? (1 Sam. 15:1-3, 33.)

This unprovoked attack violated all the laws of kinship and humanity. Extermination of such desperadoes a distinct service to the world.

V. Jethro (Chapter 18): Note—

1. His relationship to Moses. (Verses 1-2.)
2. His special mission. (Verses 2-6.) (A sermon in the two names "Gershom" and "Eliezer.")
3. The interview. (Verses 7-9.)
4. Jethro's recognition of Jehovah. (Verses 10-12.)
5. His advice to Moses. (Verses 13-23.)
6. The advice followed. (Verses 24-26)—Shows what trait in Moses?

CHAPTER XXI.

THE GIVING OF THE LAW. (Exodus 19-24.)

I. Sinai is the fourteenth station (counting Raamses) in Israel's journey from Egypt to Canaan. Distance not great (less than 200 miles), but travel was slow and not continuous. (Why?) Israel remained at Sinai nearly a year.

II. Scene of Lawgiving (19:2) probably Ras es-Sufsafeh, at northwestern end of a lofty ridge two miles long. Three wadies

converge here, the widest opening out into the great Plain of er-Rahah. The base of the mountain is a great cliff rising sheer about 1,200 feet above the plain. (How unlike the Delta they had left so recently!) Dr. Hoskins points out the magnificent correspondence between the granite walls of Sinai and the unchangeable wall of moral truth.

III. The Law a Covenant Privilege (19:3-6): Israel to be a dynasty of priest-kings especially set apart to the service of publishing God's will to the world. Now turn back in the history to the Great Commission of the Old Testament, declared to Abraham ("in thee shall all the families of the earth be blessed") and re-stated to Isaac and to Jacob. See how Peter (1 Peter 2:9) and John (Rev. 1:6) apply this truth.

Study the impressive figure of verse 4 and the statement of verse 5.

IV. Preparation (19:10-15): The people sanctified for two days and the mount hedged. (See Hebrews 12:18.)

V. Circumstances (19:16-19): On the third day thunders, lightnings, dense cloud (indicating the presence of Jehovah), trumpet, smoke, earthquake, voice of God. (See Heb. 12:18-21.) The Ten Commandments were spoken directly to the terrified people (20:1, 19—note the "thou"); the other laws that follow, through Moses (20:21-22).

VI. Three kinds of laws (Ex. 20—23) were here given at Sinai: (1) The Moral Law (the Ten Commandments, Chapter 20); (2) Civil Laws (21:1 to 23:13); and (3) Ceremonial Laws (23:14-19).

VII. The Ten Commandments (20:1-17): (1) Names. (2) Form (variations, especially in the Fourth, Fifth and Tenth Commandments, exist between Ex. 20:1-17 and Deut. 5:6-21. Compare Ex. 20:8-11 with Deut. 5:12-15; Ex. 20:12 with Deut. 5:16; Ex. 20:17 with Deut. 5:21. Explanation?) (3) Division. (How many were in each table?) (4) Spirit (merely prohibitory)? (5) Gist of each Commandment?

CHAPTER XXII.

THE COMMANDMENTS—SEPARATELY.

I. Mention the ways in which the First Commandment is violated to-day.

II. 1. Show that the Second Commandment was not intended, as some have held, to forbid sculpture, painting, photographs and the like. (See Lev. 26:1; Ex. 25:18 and 28:33, and Num. 21:8.)

2. State why this Commandment was of special importance in the days of Moses.

3. The meaning of 20:6 (as Deut. 7:9 shows) is: "mercy unto thousands of generations of them that love me and keep my commandments." The contrast in 20:5-6, especially with Deut. 7:9 in view, should show us how loving and faithful God is.

4. How do these two verses in Exodus 20 bear on the subject of heredity?

III. 1. How is the Third Commandment violated?

2. Is profanity increasing?

3. What will cure it in an individual?

IV. 1. How would you show that the obligation to keep the Sabbath holy is permanently binding?

2. What authority have we for observing the first instead of the seventh day as the weekly Sabbath?

3. Show in what ways the Sabbath is being desecrated in the present day.

4. Mention certain kinds of work that seem to be necessary on the Sabbath.

5. What, in your judgment, would be an ideal way to spend the Sabbath?

6. Mention certain distinct advantages that would flow from a proper observance of the day.

V. 1. Is respect for parents on the decline?

2. In what ways may it be made more nearly what it ought to be?

VI. 1. Look up the figures on homicides in America.

2. Compare, say, with those of the British Isles.
3. Consider why human life is held so cheaply in America.
4. Suggest the remedy or remedies.

VII. Consider under the Seventh Commandment:

1. The place of the family in the social structure.
2. The place of woman in ancient and modern Jewish life.
3. The Bible's attitude to the Double Standard.
4. The best way to preach on this Commandment.

VIII. Under the Eighth Commandment ask:

1. Whether property rights are essential to a sound social order.
2. To what extent they are recognized in the Old Testament and the New.
3. The ways in which a man may steal from others—and from himself.

IX. 1. What were the penalties for perjury in Egypt? in Athens? in Rome?
2. How is perjury regarded among us? And in what ways practiced?
3. What besides perjury does this Commandment forbid?

X. Ask whether there is in any other law code not founded on this such a statement as we find in the Tenth Commandment—the prohibition, as unlawful, of all unworthy desires.

Note Christ's summary of the Moral Law in Matt. 22:34-39 and Paul's in Rom. 13:8-10.

Sketch the practical uses of the Moral Law, especially for Christians.

CHAPTER XXIII.

LAWS CIVIL AND CEREMONIAL. (Exodus 21-23.)

I. Civil Laws (21:1 to 23:13):

1. Rights of person (21:1-32).

2. Rights of property (21:33—22:15).
3. Miscellaneous matters (22:16—23:13).

Interesting parallels here with the famous Code of Hammurabi. Read this Code.

II. Ceremonial laws (23:14-19), touching the feasts of Passover, Pentecost and Tabernacles, the three great Pilgrimage Feasts of the Jews. The great body of Ceremonial Law will be found in Exodus 25-40 and the Book of Leviticus, also given at Sinai.

III. The Ratification of the Covenant. All these laws of Exodus 20-23 were written out by Moses (24:4) and were solemnly ratified in blood-covenant between Jehovah and Israel (24:3-8), the book that contained them being called "The Book of the Covenant."

Ask if 24:8 is not the climax of the Book of Exodus.

IV. The Great Lawgivers of History. (Consult your Encyclopedia.)

V. The Influence of the Mosaic Legislation. (Consult your Encyclopedia on this subject.)

CHAPTER XXIV.

WORSHIP FALSE AND TRUE. (Exodus 25-40 and the Book of Leviticus.)

I. The Law given and the Covenant ratified, the next step was the establishment of a system of worship in keeping with these important transactions. This, too, was of divine origin. Chapters 25 to 31 give directions for the Tabernacle and its furniture and the consecration of Aaron and his sons as priests and conclude with the delivery to Moses of the two tables of stone bearing laws written with the finger of God.

II. Outline the apostasy of the people in the worship of the Golden Calf (Chapter 32). It was the violation of the blood-covenant entered into so recently under circumstances im-

pressive and awe-inspiring. It was the specific violation of one of the Commandments. (Show from 32:5 that it was the breaking of the Second Commandment rather than the First; and explain the choice of a calf, or young ox, as the symbol.) The leader was Aaron, brother and colleague of Moses and first in authority in his absence. This instance of idolatry and particularly the orgies of verse 6 are mentioned in 1 Cor. 10:7. Note verses 19 and 25 in the A. R. V.

III. God makes known to Moses the apostasy of the people (32:7-8), threatens to exterminate them and offers to make Moses the new founder of the nation (verses 9-10). Moses, declining for himself this honor, intercedes for his people (observe his plea, verses 11-13), and, actually viewing the act of idolatry, breaks the two tables of the covenant beneath the Mount (verses 15-19) since the people had already broken the Covenant, breaks in pieces the Golden Calf (verse 20), and urges on the slaughter of the persistently rebellious by the tribe of Levi (verses 25-29). Note the keen irony of verse 21, the weak excuses of Aaron in verses 22-24, and throughout the narrative the striking contrast between the men. Returning to the Mount, Moses confesses the sin of his people and asks that he may share their fate if God will not forgive them (verses 30-33. Compare Paul's statements in Rom. 9:1-2 and 10:1 and observe the broken construction of verse 32). Mark the principle of personal accountability in verse 33. Answer to the prayer: God will send His Angel before the camp but will not go Himself (32:34 to 33:3). Finally He consents Himself to go with them (33:14 and 17). Moses, yet unsatisfied, asks some special vision of God's glory (33:18). It is granted when, on the next day, the mount cleared and guarded, Moses takes with him the two new-hewn tables of stone, stands within the cleft of the rock, and is covered by God's hand as God's glory passes before him (33:21—34:5). It was the revelation of God as the merciful and gracious Saviour (verses 6-7) and the God of the Covenant still (verses 9-28)—the Covenant renewed (35:1). It was on coming down from the Mount that Moses' face shone with a glory that had to be veiled. (Compare Matt. 17:2 and see Paul's use of this trans-

action in 2 Cor. 3:7-18, where he speaks of the glory of the dispensation of the Spirit.) "It was distinctive of the old dispensation that a veil should conceal the glory."—*Speaker's Commentary.*

IV. The Covenant renewed, the Tabernacle was built according to the directions already given to Moses. The work of building seems to have required about six months. The dedication took place just a year, lacking two weeks, after the departure from Egypt. Observe how minute the directions are (Chapters 25-31) and how carefully these directions are followed (Chapters 35-40). See Bible Dictionary ("Tabernacle") for the place of the following articles of furniture: (1) Altar of Burnt Offering; (2) Laver; (3) Table of Shewbread; (4) Lampstand; (5) Altar of Incense; (6) Ark of the Covenant. And see if you can discover any significance in their relative positions.

The central idea of the Tabernacle was that of a "dwelling-place" and a "tent of meeting" where God could in a special way meet with His people.

Where did the Israelites get the materials for the building of the Tabernacle?

And how was it possible for them to erect such a structure?

V. The Book of Leviticus:

1. Name: Known by the Jews as "and he called" (from the first word of the Book). In Septuagint version called "Leviticon" and in the Vulgate "Leviticus" (the Levitical Book).

2. Position: Connecting link between Exodus and Numbers. Exodus gives directions for the construction of the Tabernacle and the consecration of the priesthood and closes with the Tabernacle finished and dedicated. Leviticus gives laws for offerings at the Tabernacle, records the consecration of the priests and sets forth in detail their duties. Numbers begins with a census, gives laws particularly concerning the non-priestly Levites, records the dedication of the altar and the consecration of these Levites as helpers to the priests, then carries the history through thirty-eight years to the Steppes of Moab.

3. Time Covered: One month.

4. Outline:

(1) Laws of sacrifices, 1-7;
(2) Institution of the Priesthood, 8-10;
(3) Ceremonial Purification, 11-16;
(4) Holiness of Life, otherwise called "The Law of Holiness," 17-26; and
(5) Vows and Tithes (Chapter 27).

5. Key-word: "Holiness," the setting apart of the priests, people and Tabernacle "not only from sinful but from common use."

6. New Testament Companion: Epistle to the Hebrews, which interprets this book to us. Take time to read rapidly these two books.

7. Purpose and Value: "The Book of Leviticus is of inestimable value as exhibiting, under an elaborate system of symbolism, the *fundamental ideas on which the atoning work of Christ rests.* The best commentary on it is an inspired one, viz., the Epistle to the Hebrews, from which we learn that this part of the law 'was a shadow of good things to come,' and especially that the ceremonies of the great Day of Atonement were, all of them, prefigurative of corresponding realities under the Gospel."—*Litton.*

CHAPTER XXV.

IN THE WILDERNESS. (Numbers 1:1—21:35.)

I. The Book of Numbers:

1. Name: Called by the Jews, generally, "In the Wilderness" (as covering the scene of the wandering), and by the Septuagint translators "Arithmoi," whence (Vulgate) "Numeri" and (English) "Numbers" (from the numbering of Israel, first at Sinai and then, after thirty-eight years, in Moab).

2. Time covered: Thirty-eight years.

3. Outline according to Keil and Delitzsch:

(1) Preparations for Departure from Sinai, 1:1—10:10;
(2) From Sinai to Moab, 10:11—22:1, comprising:

(*a*) From Sinai to Kadesh;
(*b*) Events of the thirty-seven years' wandering;
(*c*) From Kadesh to Pisgah.

(3) Events on the Steppes of Moab, 22:2 to close of book.

II. The first part of the Book of Numbers, as we see, sketches the preparation for departure from Mount Sinai. Num. 9:21-22 shows us that Israel was not constantly on the march.

III. Observe the order of the tribes in camp (Numbers 2) and on the march (Numbers 10:14-28). The tribe of Judah led the way.

IV. Note the benedictions of 6:22-26 and 10:35-36.

V. See character study "Hobab" in Chapter II.

VI. Mark how the murmurers of Chapter 11 are answered.

VII. Compare the A. V. and the A. R. V. on 11:31. The A. R. V. is correct.

VIII. Outline the rebellion of Miriam and Aaron in Chapter 12.

IX. See character studies "Miriam" and "Aaron" in Chapter II.

X. Sketch the mission and report of the Spies in Chapter 13.

XI. Recount the tragic events of Chapter 14 (the most tragic chapter of the book and one of the most tragic in the Bible): Mutiny, attempted stoning of Joshua and Caleb, the threat of Jehovah to disinherit the people and to raise up a new nation through Moses, the punishment of the people by years of wandering in the Wilderness until this rebellious generation had perished from the earth and the presumptuous and disastrous attempt of the people to set aside this sentence and force their way to Canaan. They *would* not go when God ordered it and now they *could* not go—the opportunity had passed beyond recall. The lesson here?

XII. The headquarters of the camp through the thirty-seven years that follow were at Kadesh-Barnea, probably identified

by Dr. H. C. Trumbull as about fifty miles south of Beersheba. The 90th Psalm was probably written in this period.

XIII. A Two-fold Rebellion. Korah was jealous because Aaron's family had been chosen for the priesthood; and the Reubenites were discontented probably because the rights of primogeniture had been transferred politically to Judah and ecclesiastically to Levi. Hence the insurrection. Sketch the punishment and show the test by which the priesthood was shown to be divinely established in the family of Aaron (Chapters 16-18). The needed distinction between the priestly and non-priestly Levites is again clearly drawn in these chapters—henceforth to stand unquestioned.

XIV. Chapter 20 tells us of the death of Miriam, the smiting of the rock (show for what reason Moses and Aaron were forbidden to enter Canaan), the refusal of Edom to grant Israel a passage through its territory, and the death of Aaron and the consecration of Eleazar in his stead (a dramatic incident).

XV. Chapter 21 details the plague of serpents (compare John 3:14-15) and the victories over Sihon (King of the Amorites) and Og (King of Bashan).

XVI. Observe the quotation from "The Book of the Wars of Jehovah" (verse 14), the "Song of the Well" (verses 17-18) and the Ode of verses 27-30.

CHAPTER XXVI.

On the Steppes of Moab. (Numbers 22:1—end.)

I. Balaam. Here enters one of the strangest characters of history. Living near the ancient Aramean homestead of Abraham, he had learned of the true God, yet plied his trade as a sorcerer. Intercourse between Egypt, Mesopotamia and Sinai was constant. Balaam doubtless knew the wonders God had wrought for His people and feared His power—yet coveted the money and emoluments offered by Balak and wished, no doubt, to extend his own reputation far and wide as a man whose coun-

sel even kings were seeking. Hence his temporizing. Balaam wanted in his heart to go, and God, without approving it (22:32-35), permitted it conditionally; and, covetous though Balaam was, God made him for the time being what he had pretended all the while to be, the medium of revelation. "Balaam is made the involuntary instrument of further revelations; and what he now utters when the Spirit of God comes upon him (24:2) is in the very highest style and strain of lofty inspiration. We cannot fix on any portion of Scripture that bears a nobler or more sustained elevation than these effusions poured forth by Balaam from the mountains as he looked down on the tents of Israel stretched out in full and far perspective before him."—*Chalmers.*

There were three heights from which Balaam prophesied—Bamoth-Baal, Pisgah, and Peor; seven altars were built on each height; a bullock and a ram were offered on each altar. Balaam uttered four parables, each a blessing on Israel and each marking an advance. The first (23:7-10) predicted for Israel isolation and numbers; the second (23:18-24), strength and victory; the third (24:3-9) wide extension, supreme exaltation and resistless dominion; the fourth (24:15-24), the distant, all-subduing Kingdom of the Messiah.

Balaam makes five requests—three times to curse Israel (22:6, 17 and 23:13); then, as blessings become more emphatic, neither to curse nor to bless (23:25); then to return home (24:11). The real Balaam is shown in his counselling Midian and Moab to draw Israel into licentious idolatry and thus provoke their destruction by Jehovah (25:1-6 and 31:16). He was killed in battle with the Midianites, his counsel proving his own undoing. See for estimates of his character 2 Peter 2:15; Jude verse 11; Rev. 2:14. Make a list of the most striking lessons from his life.

II. See character study "Balaam" in Chapter II.

III. The punishment for this idolatry:

1. Of Israel, Chapter 25 (24,000 died by a plague);
2. Of Midian, Chapter 31 (later, in destructive warfare),

IV. For the double purpose of war (26:2) and the allotment of the Promised Land (26:52-54) another census was taken (Chapter 26). It showed 601,730 of military age as against 603,550 on starting from Sinai thirty-eight years before. Why the difference? Was warfare in part the cause of such great losses?

V. Directions are given for the later division of the land of Canaan (Chapter 26).

VI. Joshua is appointed and set apart as the leader of the host (Chapter 27).

VII. Regulations are given respecting offerings and vows (Chapters 28-30).

VIII. Midian is all but exterminated in battle (Chapter 31).

IX. Reuben, Gad and half Manasseh are promised territory east of the Jordan (Chapter 32). On what condition?

X. Moses writes out a list of the encampments of Israel from Egypt to Moab (Chapter 33).

XI. The territorial limits of Israel are traced (34:1-12). Note what was promised and compare with it what was actually possessed.

XII. Further interesting directions are given concerning the Cities of Refuge (Chapter 35).

XIII. Laws are given providing against the passing of an inheritance from one tribe to another (Chapter 36). By what provision?

CHAPTER XXVII.

THE FAREWELL OF MOSES. (Book of Deuteronomy.)

I. The closing events in the long and most fascinating life of Moses find record in the last book of the Pentateuch,

The Book of Deuteronomy:

1. Name: Called by the Jews "These (are) the words" (from

the phrase with which the book begins); by the Septuagint translators, "Deuteronomion," whence our "Deuteronomy," "Repetition of the Law." Certain of the rabbins called it "The Book of Reproofs." Why?

2. Contents: The book consists of:

(1) Three Addresses delivered by Moses in the eleventh month of the fortieth year of the Wilderness wandering (Chapters 1-30):

(*a*) First Address: A Review of the History (1:6—4:40);

(*b*) Second Address: A Review of the Law (Chapters 17-26);

(*c*) Third Address: Directions for the Future (Chapters 27-30; and

(2) Acts and Words that form the fitting close of Moses life (Chapters 31-34):

(*a*) The Charge to Joshua (Chapter 31);

(*b*) The Song of Moses (Chapter 32);

(*c*) His Blessing upon the Tribes (Chapter 33); and

(*d*) His Death and Burial (Chapter 34).

3. Time covered: Ten days.

II. The Three Addresses: The first (1:6—4:40) recites the history and privileges of Israel and exhorts to obedience. After appointing the three cities of Refuge east of the Jordan, Moses enters upon this second address (chapters 5 to 26, inclusive). In this he repeats and expounds the moral law (Chapters 5-11), laws of religion in general (Chapters 12-16) and civil laws, mainly, (Chapters 17-26).

The third address (Chapters 27-30) gives directions for the future (particularly the proclamation of blessings from Mt. Gerizim and curses from Mt. Ebal) and exhorts to faithfulness to the Covenant, which is solemnly renewed.

The laws here touched upon should be compared with those of "The Book of the Covenant" given forty years before (Ex. 20-23). Such variations as exist may be amply accounted for by the lapse of time (certain laws having been given in a particular form, for temporary use) and difference in circumstances (the people were now to enter upon a settled life in Canaan).

III. Chapter 31 records the charge to Joshua, the writing out of the body of laws by Moses, his delivery of the book into the hands of priests and elders and his charge to them to read the book publicly every Sabbatic year at the Feast of Tabernacles.

Observe the significant statements of 31:9-13 and 19-26.

IV. The Song of Moses (Chapter 32). Recall his "Song at the Red Sea" (Ex. 15) and his prayer (Psalm 90), between which and this Song there are striking resemblances. Note the recurrence of the figure of God as "The Rock" (verses 4, 15, 18, 30, 31) and the figures of 10-11 and 41. Read the Song rapidly in the R. V. or the A. R. V. It was to be fixed in the memory by singing (31:19).

V. The Blessing of Moses (Chapter 33) was spoken probably on the same day as the Song. Compare it with Jacob's Blessing on the tribes in Gen. 49.

What tribe is not mentioned here? Why? (Gen. 49:5-7.) Levi had redeemed itself at Sinai and, though scattered, was scattered for blessing.

To what extent have the prophecies of this chapter been fulfilled?

VI. The three Addresses and the Song and the Blessing of Moses are masterpieces of poetry and oratory. The late Prof. Richard G. Moulton, of the University of Chicago, who gave years to the literary study of the Bible and other great literary productions, read, each at one sitting, on three successive days, an oration of Demosthenes, another of Burke and the Book of Deuteronomy, and rose from the comparison convinced that Moses had towered far above either the Grecian or the Briton

VII. Moses' Ascent and Death (Chapter 34).

See the location of Pisgah in your Bible Geography.

Viewing the land (1-4); death (verse 5); burial at God's hands (verse 6).

Why was such signal honor paid him?

Why was the place of burial hidden from men?

What estimate of him by the writer who records his death? (Verses 10-12.)

What are the distinguishing traits of the man?

And what practical lessons does his life have for us?

VIII. See character study "Moses" in Chapter II.

IX. Review at this point the limits of each of the books of the Pentateuch: Genesis begins with Creation and ends with Jacob and his household in Egypt; Exodus begins with the oppression of the Israelitish people and ends with the Tabernacle set up at Sinai; Leviticus gives special directions for the worship offered at the Tabernacle; Numbers covers the march from Sinai to the plains of Moab; and Deuteronomy gives the addresses and other words of Moses spoken in Moab as the people are about to enter the land of Canaan. The promises to Abraham are in process of fulfilment.

CHAPTER XXVIII.

PREPARATIONS FOR THE CONQUEST.

I. Palestine proper includes the territory occupied by Israel both east and west of the Jordan.

II. Recount the conquest of the East-Jordanic territory in the lifetime of Moses (Numbers 21). The West-Jordanic territory, known, accurately, as Canaan, was now to be possessed.

III. Consult your Bible Encyclopedia or Geography for a description of the peoples holding Palestine on the eve of the Conquest.

IV. Providential Preparations for the Conquest:—

(1) The power of Egypt in Canaan broken early in Manepthah's reign and Egyptian garrisons withdrawn. (2) Babylonian Empire recently conquered by the Assyrian, but Assyria, engaged

in struggles in its own territory, unable as yet to take a hand in affairs in the West-land. Thus no world-power opposing Israel. (3) Canaan held by heterogeneous peoples broken up into small and separated communities and weakened by successive wars. No compact and formidable alliance in the land. (4) Israel disciplined in the Wilderness. (5) Israel stirred to conquest by promise of Canaan to their ancestors and by command to exterminate its people as a religious duty. (6) Conquest of East-Jordanic territory relieving Israel from attack from that quarter, inspiring confidence and furnishing base of supplies. (7) Terror in Canaan caused by knowledge of Israel's deliverance at the Red Sea, by conquest of East-Jordanic territory (Josh. 2:8-11), and by passage through Jordan at flood tide (Josh. 3:1). (8) The raising up, in Joshua, of one of the truly great war-captains of history.

V. Difficulties facing Israel were not few or small: (1) Mountainous country; (2) steep and narrow passes; (3) fortified cities; (4) warlike peoples (5) fighting for their homes on their own ground; (6) Jordan River out of its banks. This last, without a miracle, would have kept Israel out.

VI. The Book of Joshua:

1. Title: from its leading character.

2. Author: unknown, but the book must have been finished soon after the death of Joshua, as it bears all the marks of an eye-witness.

3. Purpose: to record the fulfilment of God's promises to the patriarchs in bringing Israel into its possessions; and to show the actual division of the land among the Tribes.

4. Outline:

(1) Conquest of the Land, Chapters 1-12.
(2) Division of the Land, Chapters 13-22.
(3) The Last Appeals of Joshua, Chapters 23-24.

5. Relation to the Pentateuch:

"It stands in somewhat the same relation to the Pentateuch as the Acts of the Apostles to the Gospels. While the Pen-

tateuch gives the origin and principles of Judaism, and the Gospels those of Christianity, in the Books of Joshua and of the Acts of the Apostles we see those principles in action. The two books give us the youth—the one of the Jewish and the other of the Christian Church. Their object is to show how the promises made to the Church were in the first instance fulfilled, and how provision was made for a still larger fulfilment in the future."—*Pulpit Commentary.*

VII. Review the life of Joshua up to this point: (1) ancestry; (2) career from Egypt to Moab; (3) Commission by Moses.

CHAPTER XXIX.

CONQUEST AND DIVISION. (Book of Joshua.)

I. The generalship of Joshua was shown in his plans of conquest (cutting the land in two, then conquering each section in succession) and the energy with which they were prosecuted. What soldiers in history most nearly resemble him?

II. Spies sent to Jericho (Chapter 2).

III. The Passage of Jordan (Chapters 3-4).

IV. Destruction of Jericho and Ai (Chapters 6-8).

V. See character study "Achan" in Chapter II.

VI. Altar on Ebal and laws from the heights (8:30-35).

VII. The Decisive Battle of Beth-horon (Chapter 10).

VIII. Further Victories (Chapters 11-12).

IX. See character study "Caleb" in Chapter II.

X. Two blunders have been credited to Joshua: his league with the Gibeonites and his failure to expel the Jebusites from their stronghold in Jerusalem.

XI. Be able to locate the territory assigned to each tribe.

XII. Read Joshua's farewell addresses, the first delivered not

improbably at his own home (Chapter 23), the other at Shechem, near the scene of the reading of the law on entering the land and near the burial place of Joseph (Chapter 24). Think of other notable farewells in and out of Scripture.

XIII. Following these addresses there came the renewal of the covenant, written out by Joshua in the "Book of the Law of God" and witnessed by a memorial stone erected hard by the Tabernacle at Shiloh, some miles to the south.

The addresses of Joshua indicate the beginnings of the moral declension so marked in the times of the Judges.

XIV. See character study "Joshua" in Chapter II.

CHAPTER XXX.

THE IRON AGE OF ISRAEL. (Book of Judges.)

I. The Chronology of the times of the Judges (death of Joshua to accession of King Saul) is far from settled, due mainly to the overlapping periods of rule and the use of forty as a round number. If 1276 be assigned as the date of the exodus, Israel enters Canaan about 1236 and Joshua dies about the year 1200 B. C. The division of the Kingdom occurred probably in 937 B. C. Add the reigns of Solomon, David and Saul, forty years each, and we are carried back to 1051 B. C. as the date of the accession of King Saul. This leaves about 150 years for the whole period of the Judges. Many think that it is 300 or even 400 years, and place the exodus correspondingly earlier in the history.

II. The Book of Judges:

1. Name: "Shophetim" in Hebrew. The Judges were military leaders in the main—an indication of the close connection, in the Hebrew mind, between ruling and judging.

2. Date of Writing: All indications favor the time of Samuel.

3. Author: Not improbably Samuel himself (so Jewish tradition).

4. Time covered: From death of Joshua to birth of Samuel.

5. Character of the Period as reflected in the book: The "Dark Ages" or "The Iron Age" of Israel's history. A period of Disorder, Apostasy, Deterioration, Oppression. Note 21:25. Yet the book of Ruth shows us that loyalty to Jehovah and adherence to the fundamental virtues were not unknown.

6. Purpose: Stated by the author in 2:11-23: To sketch the calamities of Israel and show their cause—disobedience to God.

7. Outline:

(1) State of the country (supplemental conquests; civil and religious decline), Chapters 1 and 2.

(2) Oppressions by enemies. Deliverance by Judges. Chapters 3-16.

(3) Illustrations of the Times. Chapters 17-21.

(*a*) The Danite Migration, Chapters 17-18.

(*b*) Civil War between Benjamin and the other tribes, 19-21.

The structure of the book is logical throughout. For chronological study, however, this third division of the book should be taken first, the notes of time (compare Josh. 19:47 with Judges 18:1 and Joshua 22:13 with Judges 20:28) placing these events not long after the death of Joshua at the latest.

8. Character of the book: Teeming with human interest.

III. Sketch the seven Oppressions of Israel: (1) Mesopotamian, 3:1-11; (2) Moabite, 3:12-30; (3) Early Philistine, 3:31; (4) Canaanite, Chapters 4-5 (Deborah); (5) Midianite, chapters 6-8 (Gideon); (6) Ammonite, 10:6—11:40 (Jephthah); (7) Later Philistine, Chapters 13-16 (Samson and Eli).

IV. Sketch the Danite Migration (Chapters 17-18), giving a clear account of:

1. The reason for it;
2. The capture of Micah's images and priest;
3. The location in the new settlement; and
4. The idolatrous ministry there of the descendants of Moses. (Note especially 18:30 in the A. V. and the A. R. V.) The city, with its name changed to Dan, was the northern outpost of the land and became three hundred years

after this migration one of the two centers of Jeroboam's calf-worship.

V. The Civil War (Chapters 19-21): Show:

(1) Its shameful cause; (2) its course; (3) its result; and (4) the expedient employed to furnish wives to the men of Benjamin.

CHAPTER XXXI.

STRIKING FIGURES OF THE TIME. (Book of Judges.)

I. Give the life-story of Deborah, together with a brief account of the battle with Sisera and his death at the hands of Jael. (Was this justifiable?)

Note the Song of Deborah, a masterpiece of literature (Chapter 5). Observe the fire and vividness of the Song and its antiphonal structure, clearly marked in certain sections. Compare it with the Song of Moses at the Red Sea, also antiphonal (Ex. 15).

II. See character study "Deborah" in Chapter II.

III. Outline the Career of Gideon (Chapters 6-8). Tell of

1. The visit of the angel (6:11-24).
2. Gideon's service for God at home (6:25-32).
3. The call to arms (6:33-35).
4. "Gideon's fleece" (6:36-40).
5. The reduction of the army from 32,000 to 300 (by what methods? 7:2-7).
6. The attack, panic, overthrow and pursuit of the confederated enemies (7:8-25).
7. Gideon's tactful dealing with Ephraim (8:1-3). Compare Jephthah's course (12:1-4).
8. Gideon's slaughter of the kings of Midian (8:4-21. Note verse 21).
9. The kingship declined (8:22-23).
10. Gideon's ephod (8:24-27. What teaching from this incident?)

11. His family and death (8:30-32).
12. Significant lessons from his life.

IV. See character study "Gideon" in Chapter II.

V. Abimelech, Gideon's son, by slaughter of all brothers save one (Jotham, the youngest), becomes king of Shechem, his mother's home city.

Note Jotham's Fable of the Bramble King (Chapter 9:7-15), spoken from the top of Gerizim that overlooked the city. The scene is true to the setting. This is one of only two fables given in the Bible, the other being spoken by Joash, king of Israel, to Amaziah, King of Judah (2 Kings 14:9; 2 Chronicles 25:18).

VI. See character study "Abimelech" in Chapter II.

VII. Jephthah, Freebooter of Gilead (Chapters 11-12). Note (1) his pathetic youth (11:1-3); (2) his recall for service (11:4-11); (3) his war with Ammon (11:12-28); (4) his vow and victory (11:29-33); (5) his sacrifice (11:34-40). What lessons from this vow?

VIII. See character study "Jephthah" in Chapter II.

IX. Samson, "the Jewish Hercules" (Chapters 13-16). Contemporary with Eli (second half of judgeship) and with Samuel as a youth. Sketch Samson's life by preparing answers to the following questions: (1) Of what tribe? (2) Character of his parents? (3) Character of his training? (4) Obligations of his Nazarite vow? (5) Marriage with Philistine, and results? (6) Relations with Philistines (Foxes, Ropes, Jaw-bone)? (7) Sin and exploit at Gaza? (8) Betrayal by Delilah? (9) Death? (10) His gifts, opportunities, failures? (11) Lessons from his life?

X. See character study "Samson" in Chapter II.

XI. See character study "Jonathan the Son of Gershom" in Chapter II.

CHAPTER XXXII.

THE BOOK OF RUTH.

I. The Book of Ruth:

1. Named from its leading character. One of two books in the Bible bearing the name of a woman. Compare this book with that of Esther.

2. Time of Writing. The attempt to assign the book to post-exilic days has failed. Everything points to early pre-exilic authorship, 11th century B. C.

3. Author nowhere named in the book, but probably Samuel.

4. Period Covered: A section of the time of the Judges (1:1).

5. Purpose: To give a charming picture of domestic life (all was not dark even in such a period); to show the descent of David and thus through David, of the coming Messiah; and perhaps also "by the adoption of Ruth into the Jewish church to intimate the future ingathering of the Gentiles."—*Litton.*

6. Literary Character: The book "consists of only eighty-five verses; but . . . the significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought which fills it, the historical value which marks it, or the pure and charming form in which it is set forth."—*Cassell.*

"This gentle pastoral." "This charming idyl."

Commit to memory the beautiful passage, Ruth 1:16-17, and use it in your marriage service.

7. Historical Value: Shows us the peaceful and brighter side of the "Dark Ages" and forms an appropriate introduction to the family of David, the greatest of Hebrew kings. It is also valuable as describing customs that are merely mentioned elsewhere.

8. Use by the later Jews: On account of its harvest scene it was read by the Jews at Pentecost, the harvest festival.

II. For Special Study:

1. Give the history of Ruth;

2. Compare her with Esther; and
3. Indicate the great teachings of the book that bears her name.

III. See character study, "Ruth" in Chapter II.

CHAPTER XXXIII.

SAMUEL THE PROPHET. (First Book of Samuel.)

I. The two books of Samuel (constituting but one in the Hebrew Canon) were called in the Septuagint the First and Second Books of Kings (or Kingdoms) and in the Vulgate the Second Book of Kings.

II. First Samuel: (1) Carries the history from the birth of Samuel to the death of King Saul, approximately 100 years. (2) The leading characters of the book are Eli, Samuel, Saul and David. (3) The period is one of transition. Politically, the partial and irregular tribal confederacy passes into the kingdom; religiously, the prophetic order is established and higher levels of faith and life are reached. (4) The book may be conveniently divided into three parts:

(*a*) The Rule of Eli, Chapters 1-4;
(*b*) The Rule of Samuel, Chapters 5-12; and
(*c*) The Rule of Saul, Chapters 13-31.

III. Eli (Chapters 1-4). A transition man. Contemporary of Samson and died possibly the same year. High Priest and Judge at Shiloh, the place of the Tabernacle and the religious capital of the country:

(1) Religious degeneracy of the times how indicated in 1:13; 2:12-17, 22 and 7:4? (2) Eli's relation with Hannah and with Samuel? (Briefly sketched.) (3) His treatment of his own sons (2:22-25, 27-29; 3:13)? (4) The punishment threatened (2:31-34 and 3:11-14) and sent (4:17-18; 7:9; 9:11-14 and 1 Kings 2:35)? (5) The character of Eli? His inexcusable weakness how shown (3:13)? The teaching here as to parental responsibility?

IV. See character studies of "Eli" and "Hannah" in Chapter II.

V. Samuel. Also a transition man, but one without the vices of Samson or the weakness of Eli, his two contemporaries. The divinely appointed political and religious ruler of his day. Closed the annals of the Hebrew confederacy and established the Hebrew Kingdom. One of the truly great men of the Old Testament and of all time. Of unblemished character, high and inflexible purpose, constructive achievement, wide and lasting influence, fadeless memory. Study his life under the followingheads:

Part I. His Boyhood.

1. Descent: Of the tribe of Levi. (1 Sam. 1:1 with 1 Chron. 6:33-38.) His father a bigamist (1:2). Resultant conditions in the home (1:6-7).

2. Birthplace: Ramah, or Ramathaim, in the territory of Ephraim. Probably the Arimathea of the New Testament (Matt. 27:57.)

3. The Prayer (1:10), Vow (1:11), Answer (1:20), Name ("asked of God," 1:20), Dedication as Nazarite (1:21-28).

4. Hannah's Song (2:1-10), the Model of the Song of Mary (Luke 1:46-55).

5. Samuel's character and service as a child (2:11, 18, 26. Compare 2:26 with Luke 2:52). In marked contrast with Eli's sons.

6. Call (Chapter 3). About the age of 12, apparently. Compare Luke 2:42. This call "had ended his childhood" and brought him to the beginning of his great service as "the second founder of the State."

Part II. His Wide Service.

1. Prophet (3:10—4:1). The real prophetic successor of Moses. From Dan to Beersheba (3:20). From childhood to death—and beyond (3:13, 18-19; 28:15-19).

2. Priest. About ten years after the call of Samuel the ark of God was taken in battle with the Philistines, Hophni and Phinehas were slain, and Eli, the aged High Priest, fell dead as

he heard the news of the disaster (Chapter 4). For the next twenty years the Philistines were in complete control. Such religious and political distress had not hitherto been known in Israel. It was Samuel's task to bring order out of chaos.

Holding his commission direct from God, he ruled in the affairs of state and also (though only a Levite) exercised by direct appointment of God (2:35; 7:9, 17; 9:12-14; 10:8) the functions of the priesthood. Doubtless during these times the prediction of 2:36 came true. Order restored, the descendants of Eli were invested with the priestly office (14:3, 18-19). Eli's line came to an end by the act of Solomon (1 Kings 2:26-27, 35).

3. Reformer (7:3-14). Sketch (1) the history of the ark through the twenty years (5:1—7:2); (2) the assembly and victory at Mizpah (7:5-11); (3) the rearing of "The Stone of Help" (7:12); (4) extent of the territory recovered.

4. Educator. Founded a system of theological seminaries, or "Schools of the Prophets," not improbably for the purpose, primarily, of advancing his work of reform. The deep need of the people was a change of heart (7:3). Political changes could wait on this. The training and the use of companies of consecrated young men proved a mighty molding force in his day and through the entire Old Testament history. There were great prophets before Samuel, but to him belongs the distinction of founding the *prophetic order*.

These Schools of the Prophets, doubtless increasing in number as the years went on, we find located at Ramah, Bethel, Gilgal, Gibeah and Jericho, and perhaps elsewhere, and were presided over by older prophets like Samuel and Elisha (1 Sam. 19:20; 2 Kings 2:3, 15; 4:1, 38; 6:1; 9:1). The students were mainly young men (2 Kings 5:22 and 9:1, 4) who lived a community life (2 Kings 4:40); went abroad in companies (1 Sam. 10:5, 10 and 19:20); were numerous (1 Kings 22:6 and 18:4); were supported by their own work (2 Kings 4:39) and by gifts; were trained in music (1 Sam. 10:5) and the Scriptures. Much emphasis, doubtless, was placed on the culture of the spiritual life. Not all the prophets were trained in these schools (Amos 7:14), but many of them were.

Read the following passages: 1 Sam. 10:5-13 and 19:18-24; 1 Kings 20:35; 2 Kings 2:3-5, 15-18; 4:1-7, 38-44; 5:22-24; 6:1-7; 9:1-10.

5. Judge. Note Samuel's circuit (1 Sam. 7:15-17) and the unfortunate rule of his sons (8:1-3).

6. King-maker and Counsellor. Note (1) the people's excuse and request (8:4-5); (2) Samuel's displeasure. Why? (8:6); (3) Jehovah's answer (8:7-9); (4) Samuel's protest before the people (8:10-18); (5) its effect (8:19-22). Compare Deut. 17:14-20. The spirit in which and the purpose for which (verse 20) the people asked for a king was wholly wrong. (6) Saul anointed at Ramah, chosen at Mizpah and crowned at Gilgal (Chapters 9-11). Outline these events. And note that a constitutional monarchy under the immediate direction of God was here established (10:25), in accordance with Deut. 17:14-20—the first in history. (7) Samuel's farewell address as ruler (Chapter 12). Compare with those of Moses and Joshua. (8) Later relations with Saul: At Gilgal (13:8-15), in the war with Amalek (Chapter 15) and at Endor (28:8-19). Give in brief. (9) David anointed (16:1-13).

Samuel's influence through this critical period was of untold value to Israel.

7. Writer. "History of Samuel the Seer" (1 Chron. 29:29), by or about him? And incorporated in the Books of Samuel? Book of Ruth by him? Note 1 Sam. 10:25.

6. Death and burial, 28:3.

VI. List the larger lessons from Samuel's life.

VII. See character study "Samuel" in Chapter II.

CHAPTER XXXIV.

KING SAUL. (1 Samuel 9—end.)

I. Had the people remained true to Jehovah there would have been no "Dark Ages" through the period of the Judges and no need of a temporal king. God foresaw their apostasy and

their purpose to have a king and through Moses prescribed, in Deuteronomy 17:14-20, the conditions under which the kingdom, thus demanded, should be established and maintained. Study carefully this passage in Deuteronomy and state in writing these conditions.

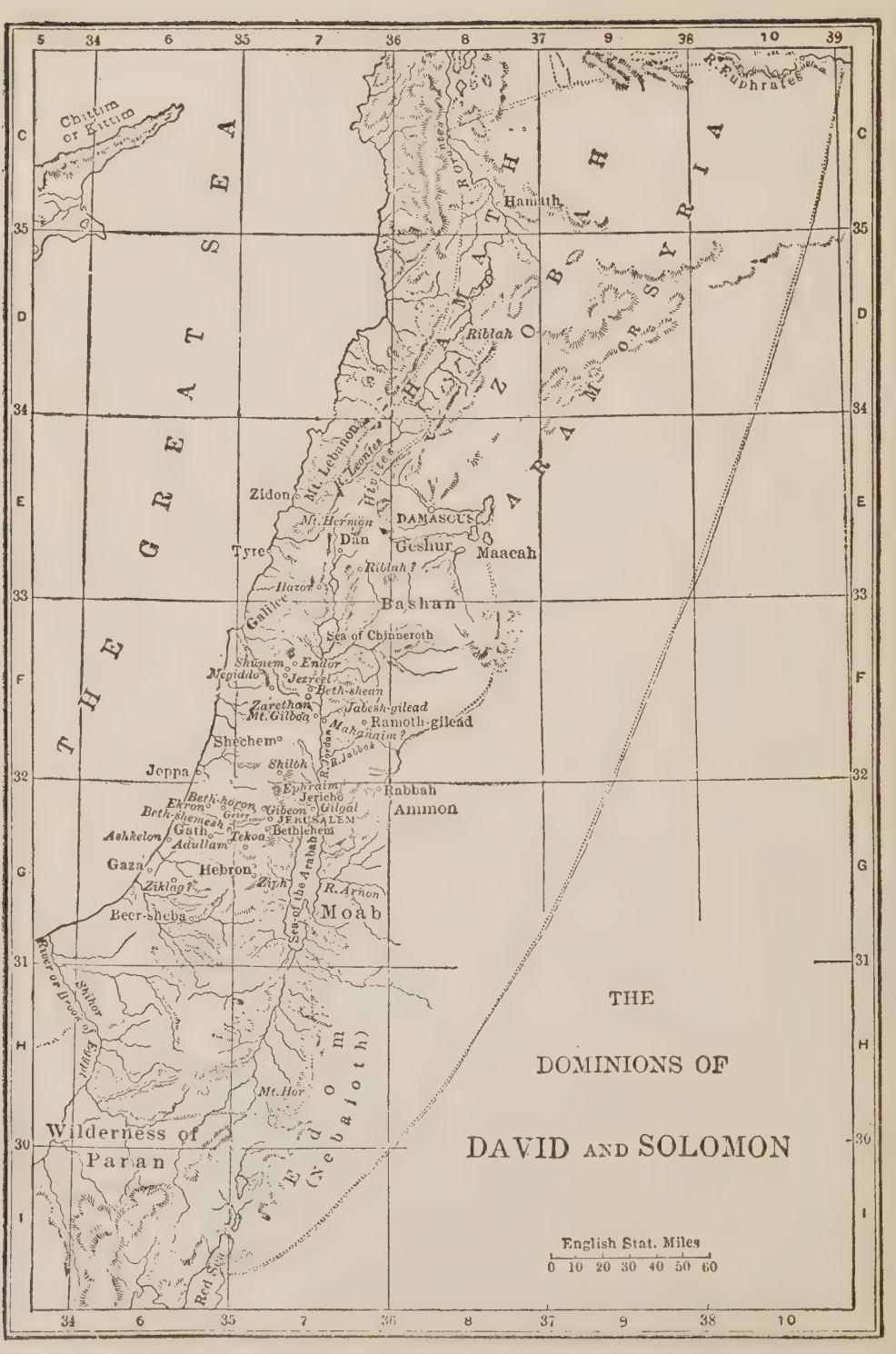
The setting up of the kingdom, while itself a sinful act, was not to be considered the abandonment of the Theocracy. The earthly king was considered the vice-regent of God, appointed by Him, ruling for Him, responsible to Him. Saul's persistent unwillingness to abide by this fundamental condition cost him his rejection and made necessary the establishment of David's dynasty. (See under "Samuel: King-maker and Counsellor.")

II. Sketch the life of King Saul under the following heads:

1. Descent (9:1). (Why did Benjamin furnish the king?)
2. Anointing (9:2—10:16). Much space is here given to an important event in the history of Israel.
3. Choice by the people (about 35 years old. 10:17-27).
4. Victory over the Ammonites (Chapter 11).
5. Samuel's abdication (Chapter 12).
6. War with Philistines (Chapters 13-14) and first rejection. Why? (13:8-14.)
7. War with Amalek and second rejection. Why? (Chapter 15.)
8. David anointed and at court (Chapter 16. Note verses 13 and 14. The beginning of an insane career).
9. Relations with David (Chapters 16-27. Briefly).
10. Visit to witch of Endor (Chapter 28).
11. Death (By what means?) on Mt. Gilboa (31:1-6).
12. His body dishonored and buried (31:7-13).
13. David's "In Memoriam" (2 Samuel 1).

III. Sketch the life and give the attractive traits of Jonathan (1 Sam. 13:1-3; Chapter 14; 18:1-4; 19:1-7; Chapter 20; 23:15-18; 31:1-13; 2 Sam. 1:1-27).

IV. See character study "Jonathan" in Chapter II.


THE GREAT SEA
Chittim or Kittim
HAMATH
ZOBAH
SYRIA
R. Euphrates
Hamath
Riblah
Mt. Lebanon
R. Leontes
Waters of Merom
Sea of Chinneroth
R. Jordan
R. Jabbok
R. Arnon
Dead Sea
Sea of the Arabah
R. Besor
River or Brook of Egypt
Shihor
Mt. Hor
Wilderness of Paran
Edom
Gebalotth
Moab
Ammon
Rabbah
Basham
Gilead
Galilee
Zidon
Tyre
Mt. Hermon
Dan
DAMASCUS
Geshur
Maacah
Hazor
Shunem
Endor
Megiddo
Jezreel
Beth-shean
Zaretham
Mt. Gilboa
Jabesh-gilead
Ramoth-gilead
Mahanaim?
Shechem
Shiloh
Joppa
Ephraim
Jericho
Gilgal
Beth-horon
Ekron
Beth-shemesh
Gibeon
Gezer
JERUSALEM
Bethlehem
Tekoa
Ashkelon
Gath
Adullam
Gaza
Hebron
Ziklag?
Ziph
Beer-sheba
THE
DOMINIONS OF
DAVID AND SOLOMON
English Stat. Miles
0 10 20 30 40 50 60

V. List Saul's opportunities, achievements and failures, personal traits. Read Browning's "Saul."

VI. Account for Saul's tragical failure as man and king. See in this connection 1 Chron. 10:10-14.

VII. State the larger lessons from Saul's life.

VIII. See character study "Saul" in Chapter II.

CHAPTER XXXV.

KING DAVID. (1 Samuel 16-30; 2 Samuel; 1 Kings 1:1—2:11; 1 Chronicles 11-29.)

David was born about 1050 B. C. Reigned 1020-980 B. C approximately.

I. Shepherd Lad at Bethlehem. Note David's

1. Descent, Ruth 4:18-22;
2. Appearance as a lad, 1 Sam. 16:12;
3. Occupation, 16:11 (compare 17:34-36);
4. Choice and anointing, 16:1-13;
5. Position at court, 16:14-23;
6. Encounter with Goliath, Chapter 17 (note verses 13 and 14);
7. Covenant with Jonathan, 18:1-4.

II. Soldier Under Saul:

1. An efficient officer, 18:5-16, 30;
2. The King's son-in-law, 18:17-29;
3. Loved by Jonathan, 18:1 and 19:1-7;
4. Saved by Michal, 19:8-17.

Note 18:9, 11, 12, 15-16, 17, 21, 25; 19:1, 6, 10. Read Psalm 7.

III. A Fugitive in Southern Palestine:

1. In the Seminary quarters at Ramah, 19:18-24. (Read Psalm 59, which describes this experience.)
2. Covenant with Jonathan renewed, Chapter 20 (a beautiful chapter).

3. At the Tabernacle of Nob, 21:1-9.
4. In Gath, 21:10-15. (Read Psalms 56 and 34.)
5. In the Cave of Adullam, 22:1-2. (Note verse 2 and read Psalms 57 and 142.)
6. In Moab, 22:3-5.
7. Back to Judah, 22:5. (Note slaughter of the eighty-two priests at Nob and escape of Abiathar to David, 22:6-20.)
8. At Ziph, Chapter 23. (Read Ps. 54 and note renewal of covenant with Jonathan, verses 15-17.)
9. At En-gedi, 23:29—24:22 (spares Saul's life, 24:4-7; Samuel dies, 25:1).
10. At Maon (Nabal and Abigail), 25:2-42.
11. Takes still another wife, 25:43-44.
12. Again spares Saul's life, Chapter 26.
13. Again at Gath, Chapter 27.
14. Routs the Amalekites, Chapter 30.
15. Composes his Dirge over Saul and Jonathan, 2 Sam. 1:17-27.

IV. King of Judah. David is now thirty years of age and rules as king over Judah for seven and one-half years:

1. Anointed at Hebron, 2 Sam. 2:1-4.
2. War with Ishbosheth, 2:8—3:1. (Note contest at Gibeon, 2:12-17.)
3. Abner transfers the kingdom, is murdered by Joab and lamented by David, 3:6-39.
4. Ishbosheth murdered and the murderers slain, Chapter 4.

V. King of all Israel, at 38 years of age:

1. The Jebusite fortress captured and Jerusalem made the capital, 2 Sam. 5:6-10 and 1 Chron. 11:4-9.
2. Palace built and wives added, 2 Sam. 5:11-16.
3. Philistines smitten, 5:17-25.
4. Ark brought to Jerusalem, Chapter 6. (Read Psalms 24 and 15.)
5. Forbidden to build the Temple, Chapter 7 (Note verses 5 and 11) but gathered materials for it, 1 Chron. Chapters 22 and 29.

6. Conquers Philistia, Moab, Zobah and Edom, 2 Sam. 8:1-13.

7. Cares for Jonathan's son, Mephibosheth, Chapter 9.

8. War with Ammon and Syria. (Why?) Chapter 10.

9. The double sin, Chapter 11. (Study carefully. Note connection between verses 1 and 2.)

10. Rebuke and repentance, Chapter 12. (Read Psalms 51 and 32.)

11. The punishment (12:10-14) comes in the death of the child and in fearful consequences in David's family and kingdom: adultery, 13:1-22; murder, 13:23-33; flight of Absalom, 13:34-38. (Note Joab's stratagem for his recall, Chapter 14); Absalom's conspiracy and death, Chapters 15-18.

(Compare 12:11 with 16:21-22.)

Give fully the account of the conspiracy, David's flight from the capital and incidents along the way to Mahanaim—see Ps. 3—Hushai's counsel, the battle and its issue in the field of Ephraim and David's receipt of the tidings.

12. David's return to Jerusalem, Chapter 19.

13. Sheba's rebellion, Chapter 20.

14. The famine, and Gibeon avenged, 21:1-14 (a pathetic passage).

15. Further victories over the Philistines, 21:15-22.

16. David's Psalm of Praise, Chapter 22 (and Psalm 18).

17. His last Song, 23:1-7.

18. His "mighty men," 23:8-39, and the organization of his army, 1 Chron. 27. (Note 2 Sam. 23:13-17, a beautiful incident.)

19. The pestilence—reason?—extent? 2 Sam. 24. (Note verse 24.)

20. Regulation of the future Temple service, 1 Chron. 23-26.

21. Solomon appointed and anointed David's successor, 1 Kings 1.

22. David's farewell addresses to Israel and to Solomon, 1 Chron. 28:1—29:5. (Particulars here of David's preparation for the Temple.)

23. David's prayer concerning the Temple and for Solomon, 1 Chron. 29:10-19.

24. Solomon made King a second time, 1 Chron. 29:22-25.

25. David's farewell charge, 1 Kings 2:1-9.

26. His death, 1 Kings 2:10 and 1 Chron. 29:28. (Note the latter.)

27. Historians of his reign (Samuel, Nathan and Gad), 1 Chron. 29:29.

VI. Personal Gifts and Achievements. See especially 1 Sam. 16:12, 13, 17-18; 18:1, 5, 18; 20:41.

VII. Personal Character. What traits of character are shown in his relations with (1) Samuel? (2) Saul? (3) Jonathan?

What was his besetting sin?

Study especially 1 Sam. 13:14 (explain); 17:15, 25-26, 28-30, 36-37, 45-47.

VIII. David's Place in History:

1. Ancestor and type of Christ, Matt. 1:1; Psalm 16:10 with Acts 13:35-37.

2. A Messianic prophet, Acts 2:30; Psalm 110 and Matt. 22:41-45.

3. Admittedly the greatest Hebrew king. Extended Saul's principality into an empire not large but strong, building a dynasty that lasted to the downfall of Jerusalem in 587 and has been made everlasting through his greater Son, the Christ.

4. One of the three greatest warriors of the Hebrew race, Joshua and Judas Maccabaeus being the other two.

5. "The Sweet Psalmist of Israel," 2 Sam. 23:1. Nearly one-half the Psalms (73 out of 150) are assigned to him. His influence on the psalmody of the Jews and on the devotional life and literature of succeeding ages has been immeasurable.

IX. State the most significant lessons from David's varied life.

X. See character studies "David" and "Absalom" in Chapter II.

V.

CHAPTER XXXVI.

KING SOLOMON. (Parts of 2 Samuel; 1 Kings 1-11; 2 Chronicles 1-9.)

I. *General Statement.* Solomon ("peaceable"), a child of prophecy (2 Sam. 7:12; 1 Chron. 22:9) and the son of David and Bath-sheba (2 Sam. 12:24-25) was twice proclaimed and anointed king before the death of David (why?), 1 Kings 1:1, 39; 2 Chron. 29:22-23. His accession may be dated at about 980 B. C., at about 20 years of age. His treatment of Adonijah, Abiathar, Joab and Shimei is sketched in 1 Kings, Chapters 1-2. What was the fate of each? Solomon's rule, a mild despotism, according to the oriental standards of the day, was marked by luxury and lavish display and resulted in degeneration, disintegration and the division of the Kingdom.

II. *Political Relations* with Egypt, Phoenicia and other nearby nations. See 1 Kings 3:1; 4:21; 5:1; 9:10-14; 2 Chron. 8:2; 1 Kings 11:1-8.

III. *Commercial Enterprise.* Extensive trade in horses, 2 Chron. 1:16-17. Control of the lines of trade and the establishment of store-cities, 1 Kings 9:16-19; 2 Chron. 8:3-6. Fleets of merchantmen (with Tyrian crews) plying the Red Sea, Indian Ocean and the Mediterranean, 1 Kings 9:26-28; 10:11-12; 2 Chron. 8:17-18; 9:10-11, 21.

IV. *Wealth and Splendor.* Tribute and the revenues from trade were needed and supplied for the support of an extensive and luxurious establishment. See 1 Kings 4:1-28; 10:14-29; 2 Chron. 1:14-15; 9:13-28.

V. *Works of Building.* The Temple, the King's Palace and the Palace for Pharaoh's daughter the most important.

Concerning the *Temple* note:

1. Its construction by Solomon, aided by King Hiram, 1 Kings 5-6; 2 Chron. 2:1—5:1. (Observe here the division of labor between the Sidonians and Israelites, the numbers and

manner of employment of the latter and the time used in building, 1 Kings 6:37-38.)

2. The ark brought in, 1 Kings 8:1-11; 2 Chron. 5:2-14.

3. The people addressed, 1 Kings 8:12-21; 2 Chron. 6:1-11.

4. The prayer of dedication offered (one of the most impressive prayers in the Bible), 1 Kings 8:22-53; 2 Chron. 6:12-42.

5. The benediction pronounced, 1 Kings 8:54-61.

6. The sacrifices offered, 1 Kings 8:62-66.

7. God's glory filling the Temple, 2 Chron. 7:1-3.

8. The Temple worship organized, on David's plan, 2 Chron. 8:14-15.

For the *King's Palace*, thirteen years in building, see 1 Kings 7:1-8; 2 Chron. 8:1.

For *Summer Home* in the Lebanon Mountains see 1 Kings 9:19; 2 Chron. 8:6 and intimations in Song of Songs.

For *Palace for Pharaoh's daughter* see 1 Kings 7:8-12; 2 Chron. 8:11.

Remnants of native races enslaved and used in works of building, 1 Kings 9:20-22; 2 Chron. 8:7-9.

Tradition has it that Solomon built or improved *Baalbek*, thirty-five miles northwest of Damascus. The ruins of Baalbek ("City of Baal") enlist the wonder of all travelers down to this day.

VI. *Royal Gardens and Vineyards.* Eccl. 2:4-6.

VII. *Works of Literature.* The classic passage here is 1 Kings 4:32-33. Of the 3,000 proverbs a large number have been preserved in the Book of Proverbs, of which Solomon was the principal author. Prov. 1:1; 25:1. Of his "songs 1,005" few, doubtless, remain. His works on natural science have perished unless preserved in part in Ecclesiastes. Ecclesiastes and the Song of Solomon, together with Psalms 72 and 127, have been assigned to Solomon.

VIII. *Widespread Fame.* See 1 Kings 4:29-34. Visit of Queen of Sheba, 1 Kings 10:1-10, 13; 2 Chron. 9:1-9, 12.

IX. *Religious Standing.* Consider here: (1) Solomon's wise choice, 1 Kings 3:4-15; 4:29-31 (note verse 29), followed by his wise judgment, 1 Kings 3:16-28. (2) His dedicatory prayer, 1 Kings 8:22-53. (3) God's covenant with Solomon, about twenty years later than His appearance to him at Gibeon, above, 1 Kings 9:1-9; 2 Chron. 7:11-22. Note the promises and warnings. (4) Foreign wives and their idolatries, 1 Kings 11:1-8. Shameful and inexcusable apostasy. (5) The rebuke and threatened punishment (the divided kingdom), 1 Kings 11:9-40.

X. *Histories of Solomon's Reign*, 1 Kings 11:41-43 and 2 Chron. 9:29. "The Book of Nathan the Prophet," "The Prophecy of Ahijah the Shilonite," "The Visions of Iddo the Seer" and "The Book of the Acts of Solomon." Only a fraction of these four works seems to have been preserved in our books of Scripture.

XI. Give what you consider to be *the most important lessons* from the life and career of Solomon.

XII. See *character study "Solomon"* in Chapter II.

CHAPTER XXXVII.

THE RIVAL KINGDOMS.

I. *The Division:* The empire of Solomon, soon after his death, namely about 937, broke up into five parts: Syria, Israel, Judah, Moab and Edom. Give the events leading up to the disruption of the Kingdom under Rehoboam, 1 Kings 11-12; 2 Chron. 10.

II. *Causes of the Division* between Israel and Judah: (1) National apostasy, King Solomon at the head, 1 Kings 11:1-13. This was the primary and fruitful cause. (2) Physical isolation of Judah. (3) Hostilities inherited from the wars between Judah and Israel in time of David. (4) Ephraim's jealousy of Judah. Recall the experience of Gideon and Jephthah with this tribe. This jealousy was certainly increased by (5) the adornment of Jerusalem at the expense of the rest of the country;

(6) heavy taxes for the support of a luxurious and extravagant court and (7) labor exacted of the people. (8) The evident designs of Shishak of Egypt, protector of political fugitives from Solomon's empire (1 Kings 11) and future invader of Judah (1 Kings 14:25-28). (9) Attitude of Rehoboam in the matter of reform, (1 Kings 12:1-16).

III. *The Kingdoms Contrasted:*

(1) Territorially, Israel had ten tribes, with 9,400 square miles; Judah had one tribe and parts of others, with 3,400 square miles. (2) Numerically, Israel had about twice the population of Judah. (3) Religiously, Israel set up (at Dan and Bethel) two centers for the worship of Jehovah through calves: Judah maintained the purer worship at Jerusalem. In the succession in Israel not one good king appeared; in Judah not a few were men of pure heart and life. (4) Historically, Israel (with nine dynasties and nineteen kings) lasted 215 years (about 937-722 B. C.); Judah (one dynasty and nineteen kings plus a usurping queen) lasted 350 years (about 937-587 B. C.) Sudden and spectacular dynastic changes in Israel; the recognized and regular Davidic succession (with one exception) in Judah. Only one king in Israel ruled as long as 30 years. In Judah there were six to exceed that figure. Of the kings of Israel Nadab was slain by Baasha; Elah was murdered by Zimri; Zimri committed suicide on hearing of Omri's election; Jehoram was slain by Jehu; Zechariah was assassinated by Shallum; Shallum was slain by Menahem; Pekahiah by Pekah and Pekah by Hoshea; and Hoshea, discovered in conspiracy with Egypt against his Assyrian overlord, was imprisoned by the King of Assyria.

IV. *Advantages of Israel over Judah* at the time of the division (mainly material):

(1) Name "Israel." (2) Ten tribes. (3) Larger territory and population. (4) Fertile soil. (5) Nearness to world markets and on the routes of trade. (6) Military prestige.

V. *Advantages of Judah over Israel* (mainly spiritual):

(1) Physical isolation. (2) Mountainous. (3) Compact-

(4) Retention of Jerusalem, the political and religious capital. (5) Financial strength. (6) Continuance of the Davidic dynasty with many great traditions. (7) Pure and authorized worship. (8) Early attraction to Jerusalem of priests and Levites from all parts of Palestine, an immeasurable religious and educational asset. (9) The promise (fulfilled) that the restored commonwealth should be built in Judah and the Messiah appear in Judah's line.

VI. *The Chronology.* Dates in the main from Kamphausen. The names italicized in the second column indicate change of dynasty.

KINGS OF JUDAH.		KINGS OF ISRAEL.	
Rehoboam	937-920	*Jeroboam* I (1st Dynasty)	937-915
Abijah	920-917		
Asa	917-876	Nadab	915-914
		Baasha (2nd Dynasty)	914-891
		Elah	891-890
		Zimri (3rd Dynasty) (1 week)	890
		Omri (4th Dynasty)	890-878
Jehoshaphat	876-851	Ahab	878-856
		Ahaziah	856-854
Jehoram	851-843	Jehoram	854-842
Ahaziah	843-842		
Athaliah (the usurper)	842-836	*Jehu* (5th Dynasty)	842-814
Jehoash (Joash)	836-796	Jehoahaz	814-797
Amaziah	796-777	Jehoash (Joash)	797-781
Uzziah	777-736	Jeroboam II	781-740
Jotham (long co-regent)	750-734	Zechariah (six mos.)	740
		Shallum (6th Dynasty) (1 mo.)	740
		Menahem (7th Dynasty)	740-737
Ahaz	734-727	Pekahiah	737-736
Hezekiah	727-697	*Pekah* (8th Dynasty)	736-730
Manasseh	697-642	*Hoshea* (9th Dynasty)	730-722
Amon	642-640		
Josiah	640-608		
Jehoahaz (3 months)	608		
Jehoakim	608-598		
Jehoakin (3 months)	598		
Zedekiah	598-587		

VII. *The Prophets.* The two great oral prophets (both of Israel) whose great service lies between 875 and 785 B. C. were Elijah and Elisha. The period of the writing prophets extends from Joel to Malachi (835-430 B. C., about 400 years).

CHAPTER XXXVIII.

THE KINGDOM OF ISRAEL. (First Half—Disruption to Jehu, 937-842 B. C. Parts of 1 and 2 Kings and 2 Chronicles.)

I. *Periods in the IIistory:* (1) Disruption to Jehu (937-842); (2) Jehu to Fall of Samaria (842-722 B. C).

The usurpation of Athaliah in Judah and the accession of Jehu in Israel, the same year, and that of Hazael in Damascus about the same time were revolutionary events in the whole O. T. world. All three were bloody and unscrupulous rulers. Note the extent of the three kingdoms through this Syrian Period. (Read 1 Kings 19:15-17).

II. *Prominent Kings of this First Period:* Jeroboam I, Omri and Ahab.

III. *Jeroboam I*, (937-915 B. C; 1 Kings 12:16-14:20): (1) Rapidly review the events that made him king of Israel. (2) His capital established, 1 Kings 12:25. (3) False worship established, What? Where? Why? (4) Facts that aggravated his sin, 1 Kings 12:31-33 and 13:33. Mention them. (5) This sin, though protested against from the beginning, clung to Israel until its downfall and in large part caused it. See 1 Kings 14: 15-16 and note the recurring phrase, spoken concerning the kings of Israel, "walked in the way of Jeroboam and in his sin wherewith he made Israel to sin." Lesson?

IV. *Omri* (890-878 B. C.; 1 Kings 16:23-28): Shechem was the first capital and Tirzah the second. To Omri belongs the distinction of building the third—and last—capital of Israel at Samaria. Locate, and show its natural advantages.

V. *Ahab* (878-856 B. C.; 1 Kings 16:29—22:40):

1. His sinful marriage, 16:31.
2. The consequent introduction of Baal-worship, 16:31-33. See "Baalism" in Bible Encyclopedia.
3. Extent of this imported religion? (18:19).

This brings upon the scene Ahab's great opponent, the masterful Elijah.

VI. *The Prophet Elijah* (1 Kings 17-22; 2 Kings 1-2). The cruel and degrading Baal-worship, under the patronage and by the financial support of Jezebel, was now strongly intrenched in Israel, and Ahab's daughter, Athaliah, marrying into the royal line of Judah, was soon to introduce it there (2 Kings 11:18). As in Egypt centuries before, the religion of Jehovah was engaged in a life and death struggle with a false and powerful religion; the contest was to last for long years, and miracles needed, as at other times, to attest the messengers of God, were granted.

Biblical writers distinguish four great periods of miracles in the history of redemption; the periods, namely, (1) of the Exodus from Egypt and entrance into Canaan; (2) of Elijah and Elisha; (3) of the Exile; and (4) of the days of Christ and the Apostles. Each period was of peculiar and surpassing importance in the history of redemption. Review the history and you will see that the true religion in these successive periods was (1) established on a national scale; (2) preserved when threatened with extinction; (3) re-established; and (4) brought to its completion doctrinally by our Lord and his Apostles. The importance of this third period should be kept in mind in reviewing the history of Elijah and Elisha, who stood stoutly and successfully for the one true religion in their day.

Tell of Elijah:

1. In Gilead, 1 Kings 17:1;
2. At the Brook Cherith;
3. At Zarephath (locate, and note the courage of faith);
4. Before Ahab (Observe the contrast!);
5. In contest with the prophets of Baal on Mt. Carmel;
6. Fleeing from Jezebel, and at Horeb;
7. In the matter of Naboth's vineyard;
8. Anointing Elisha:
9. Writing a stern letter to King Jehoram of Judah (2 Chron. 21:12-15, the one piece of writing we have from his pen);

10. In the hour of translation;

11. In comparison with John the Baptist, the N. T. Elijah (See Mal. 4:5-6; Matt. 11:11-14; Matt. 3:4. Points of likeness here?).

12. At the Transfiguration of our Lord, Matt. 17:3. Why were Moses and Elijah selected for this honor? Think this through carefully.

VII. See *character studies "Jezebel" and "Elijah"* in Chapter II.

VIII. *The Prophet Elisha* (2 Kings 2-13): A man in good circumstances (1 Kings 19:19, 21) living in the Jordan Valley apparently (1 Kings 19:16). Rapidly review his career in connection with (1) the Moabite war, 2 Kings 3; (2) the increase of the widow's oil, 4:1-7; (3) benefits brought to the home in Shunem, 4:8-37; (4) Naaman's cure, Chapter 5; (5) Siege of Samaria, 6:24—7:20; (6) Hazael of Syria, 8:7-15; (7) anointing of Jehu, 9:1-10. (Note that Elisha prophesies down to the reign of Jehu's grandson, 13:14-20). (9) Contrast Elijah and Elisha in (a) habits of life and (b) scene of labor.

IX. See *character study "Elisha"* in Chapter II.

CHAPTER XXXIX.

THE KINGDOM OF ISRAEL. (Second Half—Jehu to Fall of Samaria, 842-722 B. C. 2 Kings.)

I. *Prominent kings;* Jehu and Jeroboam II.

II. See *character study "Naaman"* in Chapter II.

III. *Jehu*, 842-814 B. C. King for 28 years, 2 Kings 9-10. Briefly sketch his (1) anointing; (2) slaughter of kings of Judah and Israel, Jezebel and royal household; (3) extirpation of Baal-worship in Northern kingdom; and (4) personal sin.

IV. *Jeroboam II*, 781-740 B. C., ruled 41 years. His reign has been called "The Indian Summer of Israel." Wide

territory (2 Kings 14:25), material prosperity, widespread corruption and oppression. Israel hastening to its fall. The Prophet Jonah lived in this time, as also Hosea and Amos.

V. *Fall of Samaria and End of the Kingdom of Israel*, 722 B. C. A period of anarchy and bloodshed succeeded Jeroboam. Four kings were assassinated in eleven years and the last king of the line was imprisoned for conspiracy. Tiglath-pileser III, able, ambitious and aggressive, was on the throne of Assyria, and Israel was his vassal. He captured many of the cities of Naphtali (2 Kings 15:29) and deported their citizens and later the Israelites east of the Jordan (1 Chron. 5:26) to his own land. He tells us concerning the movement of his troops: "Pekah, their king, they overthrew, Hoshea I appointed over them." (See 2 Kings 17:3-6 and 18:9-10.)

Shalmaneser IV became King of Assyria and came up against Samaria and besieged it. The peculiar expression in 2 Kings 18:10, "they took it," might indicate that Shalmaneser's *troops*, but not Shalmaneser himself, took the city. The actual capture of the city is claimed by Sargon II, Shalmaneser's successor on the throne of Assyria, in December, 722 B. C. Among the events of the first year of his reign he records this: "The city Samaria I besieged; 27,290 inhabitants of it I carried away captive; fifty chariots in it I took for myself, but the remainder [of the people] I allowed to retain their possessions. I appointed my governor over them, and the tribute of the preceding king I imposed upon them." (See Price's "Monuments and the Old Testament.")

(1) Whence were the inhabitants of the land carried? (2 Kings 17:6 and 18:11). (2) What reasons were assigned for the fall and the deportation of the people? (2 Kings 17:7-18). (3) Who were placed in the depopulated cities of Israel? (17:24-26). (4) What was the nature of their worship? (17:27-33). (5) What was their later history? (17:34-41). (6) What became of the lost Ten Tribes of Israel?

CHAPTER XL.

THE KINGDOM OF JUDAH. (Disruption to Joash, 937-836 B. C. Parts of 1 and 2 Kings and 2 Chronicles.)

I. *Prominent rulers* of Judah of this period: Rehoboam, Asa, Jehosphaphat and the infamous Athaliah.

II. *Rehoboam*, son of Solomon (937-920 B. C. 1 Kings 12: 1-24; 14:21-31; 2 Chron. 10-12): (1) Recall his part in the disruption of the Kingdom. (2) Forbidden to attack Israel, 1 Kings 12:21-24. (3) His extensive harem, 2 Chron. 11:18-21. (4) Relapse of Judah into idolatry, 1 Kings 14:21-24. Caused in part by the king's mother? 14:21. (5) Invasion and plunder of Jerusalem by Shishak of Egypt, 14:25-28. (Shishak inscribed on the south wall of the temple of Amon at Karnak the campaign that included this invasion, enumerating 133 places he had captured. This invasion greatly weakened Judah).

III. *Asa* (917-876 B. C.; 1 Kings 15:9-24; 2 Chron. 14-16). Sketch his (1) religious reforms, 2 Chron. 14:2-5; 15:16; (2) league with Ben-hadad of Syria; (3) destruction of Ramah; (4) rebuke by and treatment of Hanani the prophet; (5) last days. Lessons?

IV. *Jehoshaphat* (876-851 B. C.; 1 Kings 22:41-50; 2 Chron. 17:1—21:1). (1) Personal character? (note 2 Chron. 17:6). (2) What measures for the religious instruction of his people? (3) Prospered in what ways? (4) Unfortunate league with Ahab (2 Chron. 19:2 and 20:37). (5) Prophecy true and false. (6) System of jurisprudence organized. (7) Decisive defeat of Moab and Ammon. (8) Disaster to his ships. Lessons?

V. *Athaliah*, Usurper. (842-836 B. C.; 2 Kings 8:18-26; 11:1-20; 2 Chron. 22-23). Jehoshaphat leagued with Ahab; and his son and successor Jehoram married Ahab's daughter Athaliah. The result of this intermarriage brought disaster

to the reigns of Jehoram and Ahaziah (See 2 Kings 8:18; 2 Chron. 21:4, 6; 22:3-4). Athaliah, like her (probable) mother Jezebel, was masculine, ambitious, unscrupulous, bloodthirsty. She attempted the firm establishment of the Baal-worship in Judah as Jezebel had done in Israel (2 Chron. 23:17). Jehoram's acquiescence in this plan called forth a stern letter from the prophet Elijah (2 Chron. 21:11-15).

Outline:

(1) Athaliah's usurpation, 2 Chron. 22:10; (2) escape and hiding of Joash, 22:11-12; (3) deposition and death of Athaliah, 23:1-15. (Recall the manner of her mother's death, 2 Kings 9:30-37). Lessons?

VI. See *character study "Athaliah"* in Chapter II.

CHAPTER XLI.

THE KINGDOM OF JUDAH. (Joash to the Fall of Samaria, 836-722 B. C. Parts of 2 Kings and 2 Chronicles.)

I. *Prominent kings* of the period: Uzziah, Ahaz and Hezekiah.

II. *Recall* (1) the preservation of Joash; (2) the execution of Athaliah; (3) the coronation of the young king (2 Chron. 22-23) and (4) the religious reforms (2 Chron. 24:1-14), followed by apostasy after the death of the good priest Jehoiada (2 Chron. 24:15-22).

Zechariah, the son of Jehoiada, protested against this apostasy and was stoned by order of the king. Our Lord refers to this incident, and condemns this shedding of innocent blood, in His terrific indictment of the religious leaders of His day (Mt. 23:34-36).

Joel was prophesying to Judah and Obadiah against Edom about this time.

Present leading lessons from the life of Joash.

III. *Uzziah*, also called Azariah, (777-736 B. C.; 2 Kings 15:1-7; 2 Chron. 26). Uzziah's father, Amaziah, foolishly challenging Joash of Israel (2 Chron. 25:17-19), was defeated, his capital, Jerusalem, plundered and his country made subject to Israel.

Note the fable and its application in the verses just quoted.

Jeroboam II was on the throne of Israel when Uzziah began to reign, and the "Indian Summer of Israel" had begun.

Give an account of Uzziah's

(1) good beginning; (2) wars and fortifications; (3) development of his country's resources; (4) army and engines of war; (5) invasion of the priest's office; (6) punishment; (7) burial; and (8) distinguished biographer (2 Chron. 26:22). Lessons?

Traditional founding of Rome 753 B. C.

Isaiah and Micah were great prophets of Judah about 750-700 B. C. Isaiah's vision (Isaiah 6) was "in the year that King Uzziah died."

IV. *Ahaz* (734-727 B. C.; 2 Kings 16; 2 Chron. 28). It is the period of anarchy in the Northern Kingdom and of consolidated might in Assyria, Tiglath-Pileser III, her ablest monarch, on the throne.

Show the (1) character of Ahaz, 2 Chron. 28:1-4; (2) siege of Jerusalem by Syria and Israel, 2 Kings 16:5-6 and Isaiah 7; (3) appeal to Assyria and its results, 2 Chron. 28:16-24. (Tiglath-Pileser mentions "Ahaz of Judah" as among his subject-kings); (4) slaughter and captivity of people of Israel, 2 Chron. 28:5-8; (5) return of the captives by Israel (why?) 28: 9-15; (6) visit to Damascus, 2 Kings 16:10; (7) the new altar, changes in the temple precincts, widespread idolatry, 2 Kings 16:10-18; 2 Chron. 28:22-25; (8) place of burial in Jerusalem but not with the royal dead, 2 Chron. 28:27. Was he smitten for impiety? Compare 2 Chron. 26:23.

Read the first chapter of Isaiah for a picture of the times.

Ahaz was succeeded by his son the good king Hezekiah, who had been reigning but a few years when the Northern Kingdom fell in 722 B. C.

CHAPTER XLII.

HEZEKIAH THE REFORMER. (Parts of 2 Kings and 2 Chronicles.)

I. *Hezekiah.* (2 Kings 18-20; 2 Chron. 29-32; also Isaiah 36-39. 727-697 B. C.) The good son of a bad father (Ahaz). The good father of a bad son (Manasseh). Ahaz is said to have reigned 16 years (2 Chron. 28:1). For the last ten years, however, he seems to have been incapacitated and thus, like his grandfather Uzziah, king only in name. Hezekiah, the real king, had been ruling five years when Samaria fell.

There were three outstanding Reformations in Jewish history: That under Samuel; that under Hezekiah; that under Josiah, a hundred years later on. We have in Hezekiah not alone a good man, but, as well, a great Reformer, the Prophets Micah and Isaiah sharing with him the burdens and glory of this work. See the Biblical estimate of the man in 2 Kings 18:5.

Tell of:

(1) the repairs to the Temple and the restoration of the Temple services, 2 Chron. 29; (2) the great Passover (and the letters of invitation), 2 Chron. 30; (3) the Reformation, 31:1 and 2 Kings 18:4 (note this verse); (4) the Prophet Micah's part in this work, Jer. 26:18-19; (5) Sennacherib's conquest of Judah in 714 B. C. (Sennacherib was Sargon's son and later his successor on the throne of Assyria), 2 Kings 18:13; (6) Hezekiah's sickness and lease of life, 2 Kings 20:1-11; (7) Hezekiah's thanksgiving psalm, Isaiah 38:9-20; (8) the embassy from Babylon, 2 Kings 20:12-19; note verse 15. (This Merodach-baladan was the ancestor of Nebuchadnezzar and had designs on the throne of Assyria. Was he here seeking an alliance for

this purpose with Hezekiah?); (9) the construction of the pool and conduit, for the purpose of conserving the water-supply against the time of siege. This, undoubtedly, is the conduit, one-third of a mile long winding under the Temple hill in Jerusalem from the Virgin's Fountain to the Pool of Siloam, a remarkable piece of engineering and construction. The famous "Siloam Inscription" was found, in 1880, hewn into the side of the tunnel not far from the Pool of Siloam to tell of the completion of the work. Professor Sayce gives this translation of it:

(1) Behold the excavation! Now this (is) the history of the tunnel; while the excavators were still lifting up
(2) The pick toward each other, and while there were yet three cubits (to be broken through) . . . the voice of the one called
(3) To his neighbor, for there was an (?) excess in the rock on the right. They rose up . . . they struck on the west of the
(4) Excavation; the excavators struck, each to meet the other, pick to pick. And there flowed
(5) The waters from their outlet to the pool for a thousand, two hundred cubits; and (?)
(6) Of a cubit, was the height of the rock over the head of the excavators.

(10) Sennacherib's campaign of 701. Hezekiah had rebelled (2 Kings 18:7). Sennacherib reconquered the fortified cities of Judah (18:13); demanded and received tribute from Hezekiah (18:14-16); and, evidently wishing more, sent large detachments of his army to demand the surrender of Jerusalem (18:17—19:37). Note the king's prayer (19:14-19); Isaiah's prophecy (19:20-34) and its fulfilment (19:35-37). Sennacherib, in his long account of this campaign, speaks of besieging and capturing 46 of the fenced cities and fortresses of Judah and adds:

"As for Hezekiah himself, like a bird in a cage, in Jerusalem, his royal city, I shut him up. I threw up forts against him, and whoever would come out of the gate of the city I turned

back. . . As for Hezekiah himself, the fear of the glory of my sovereignty overwhelmed him; and the Arabs and his other allies, whom he had brought to strengthen Jerusalem, his royal city, were seized with great fear."

It is significant that Sennacherib does not say he captured Jerusalem and it is not to be expected that he would mention the disaster to his army. Herodotus mentions it, but gives as the cause the cutting of bow-strings by field mice and the consequent rout, with great slaughter, by his enemy. See Price's "Monuments and the O. T."; and read Psalm 46, written it is thought, to celebrate Sennacherib's defeat. Read also Byron's poem, "The Assyrian came down like a wolf on the fold."

(11) The work of the prophets of Hezekiah's reign; Micah, Jer. 26:18-19, and Isaiah (above); (12) the work of his literati: Isaiah ("History of Uzziah" and his book of Prophecy); Micah (Prophecy); (13) the honors paid him at his death, 2 Chron. 32:33. (Contrast with Uzziah and Ahaz).

Lessons from his life?

II. See *character study "Hezekiah"* in Chapter II.

CHAPTER XLIII.

The Days of Manasseh and Josiah. (Parts of 2 Kings and 2 Chronicles.)

I. *Manasseh* (2 Kings 21; 2 Chron. 33:1-20; 697-642 B. C.), son and successor of Hezekiah. Longest and darkest reign in Hebrew history.

II. *Sketch:*

1. Manasseh's idolatries, 2 Kings 21:1-9; 2 Chron. 33:1-9;
2. The protests of the prophets, 2 Kings 21:10-15;

3. The era of persecution by this ancient day Philip of Spain, 2 Kings 21:16-18. (Tradition has it that Isaiah, protesting, was sawn asunder, and that Hebrews 11:37 refers in part to him).

4. Manasseh's deportation, in chains, to Babylon, 2 Chron. 33:11; (probably by Ashurbanipal, whose records tell us that "Manasseh of Judah" was one of his vassals in the west);

5. His repentance and restoration, 2 Chron. 33:12-13. (The so-called Prayer of Manasses, in the list of the books of the Apocrypha, was written probably in the First Century B. C.)

(This Ashurbanipal carried the rebellious Necho of Egypt to Nineveh and afterwards restored him to power. See Price's "Monuments and the O. T.")

6. Manasseh's incomplete reformation, 2 Chron. 33:15-17;

7. The contents of two lost histories: "The Acts of the Kings of Israel" and "The History of Hozai," 2 Chron. 33:18-20.

Manasseh and his wicked son Amon were buried "in the garden of Uzza," not in the sepulchres of the Kings (2 Kings 21:18, 26).

III. *Nahum* prophesied against Nineveh about 640 B. C.

IV. *Josiah* (2 Kings 22:1—23:30; 2 Chron. 34-35. 640-608 B. C.)

Manasseh's son and successor Amon attempted to duplicate the early apostasy of his father and met death by conspiracy after a two years' reign. Amon's son Josiah was made king at eight years of age. His whole-hearted, thoroughgoing Reformation, due in large measure to the influence of Hilkiah the High Priest and the moral support and preaching of the Prophets Zephaniah and Jeremiah, glorified his reign and prolonged the Kingdom. This is the Third and last great Reformation in Hebrew history, Samuel's and Hezekiah's Reformations taking rank as the other two.

V. *Sketch:*

1. Josiah's First Reformation, in the eighth year of his reign

and at the age of sixteen (the Boy Reformer as Jeremiah seems to have been at this time the Boy Preacher!), 2 Chron. 34:1-7.

2. The sensational discovery of the Book of the Law (either Deuteronomy or the entire Pentateuch) ten years later, when the King was twenty-six years old, 2 Kings 22:8-20 and 2 Chron. 34:14-28.

Note the Prophetess Huldah's prophecy here.

3. The public reading of the book, 2 Kings 21:1-2 and 2 Chron. 34:29-30.

What part has the Bible in every genuine Reformation or revival of religion?

4. The making of the covenant, 2 Kings 21:3 and 2 Chron. 34:31-32.

Note the connection of the Book and the Covenant here and in Nehemiah's time Neh. 8-10.

5. The Second (and sweeping) Reformation, 2 Kings 23:4-20. Give the items. They will show the extent and persistence of various idolatries chargeable to Solomon, Jeroboam I, Athaliah, Ahaz, Manasseh and Amon. Suppressed, they reappeared at the earliest opportunity. No wonder the prophets thundered and the kingdoms fell.

Note how the prophecy of 1 Kings 13:2-3 was fulfilled in 2 Kings 23:15-20.

6. Josiah's great Passover, 2 Kings 23:28-29; 2 Chron. 35:1-19.

7. His tragic death in battle at Megiddo, 2 Kings 23:28-29; 2 Chron. 35:20-24.

8. The great sorrow of his subjects and the Lament of Jeremiah, 2 Chron. 35:24-25. This composition of Jeremiah is not the Book of Lamentations but a work that has not been preserved to us.

VI. See *character study "Josiah"* in Chapter II.

CHAPTER XLIV.

JUDAH HEADING FOR DESTRUCTION. (608-587 B. C. Parts of 2 Kings and 2 Chronicles.)

I. Of the four reigns succeeding that of Josiah, the first and third were of three months each and the second and fourth of ten years each. This period of twenty years was a disastrous one to the fortunes of Judah.

II. Jehoahaz, a younger son of Josiah, at the end of an evil three months reign, was deposed by Pharaoh-Necho and died in enforced exile in Egypt, 2 Kings 23:31-34; 2 Chron. 36:1-3.

III. A second and older son of Josiah, Jehoiakim, was placed by Pharaoh on the vacant throne of Judah, 2 Kings 23:31-34; 2 Chron. 36:3-4. Jeremiah, from prison, protested against the wicked course of Jehoiakim. The king cut the roll into strips and threw them into the grate (Jer. 36). Others besides Jehoiakim have tried in this way to destroy the Scriptures.

IV. The fall of Nineveh (607 or 606 B. C.) fulfilled, even in vivid details, the prophecy of Nahum, uttered thirty years before.

V. About 605 B. C. Nebuchadnezzar by his great victory at Carchemish near the Euphrates River drove Egypt from southwestern Asia and transferred the vassalage of Judah from Egypt to himself (2 Kings 24:1).

VI. Jehoiakim (probably at the instigation of Egypt) broke his allegiance with Nebuchadnezzar within three years, and Nebuchadnezzar invaded Jerusalem, bound him in fetters to carry him to Babylon (2 Chron. 36:6), a purpose not carried out. "They put him in a cage with hooks and brought him to the king of Babylon," (Ezek. 19:9, R. V.), whose camp was at Riblah or Jerusalem. Jeremiah predicted that he should "be buried

with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:19. See also Jer. 36:30). Was he murdered in the confusion? or because of a persistently rebellious spirit? The Scripture is silent on these points. Daniel and his companions (Dan. 1:1) were carried off at this time (or possibly several years earlier).

VII. The Prophet Habakkuk, speaking of the growing Babylonian power, prophesied at this time.

VIII. Nebuchadnezzar now placed Jehoiakim's son, Jehoiakin, on the throne but was compelled to invade the land again within a few months and carried him, with his mother and the royal household, together with 8,000 warriors and artisans, and 2,000 other citizens, captive to Babylon, 2 Kings 24:8-16. Compare Jer. 13:18-21.

Ezekiel was taken at this time and dates some of his prophecies from this event. (See Ezekiel 1:1 and 33:21.)

The captive king, after an imprisonment in Babylon of thirty-seven years, was brought to local honor and given an allowance (2 Kings 25:27-30).

IX. Jehoiakin deposed and imprisoned, Nebuchadnezzar placed on the throne Zedekiah, one of the younger sons of Josiah and the third to rule as king. He was weak, vacillating and ever intriguing with Egypt. He admired Jeremiah (who fearlessly opposed his policy and predicted the punishment, see Jer. 24), at times defended him but would not follow his counsel (2 Chron. 36:12-13). His ten years' reign was one of self-will and broken promises. He rebelled, and Nebuchadnezzar's siege and desolation of the city followed.

CHAPTER XLV.

THE FALL OF JERUSALEM. (2 Kings 25; 2 Chron. 36:11-21 and parts of the Prophecy of Jeremiah. 587 B. C.)

I. *The Siege and Fall of the City:* Consider in this connection:

1. Its prediction by the prophets Isaiah (64:10) and Micah (3:12) more than a hundred years before the event and by Jeremiah (9:11) and Ezekiel (4:16-17), contemporary prophets, Jeremiah being in the city until it fell and Ezekiel a captive on the banks of the Chebar Canal near Babylon.
2. The length of the siege (2 Kings 25:1-4) as compared with that of Samaria 135 years before (2 Kings 17:5-6)?
3. Conditions in Jerusalem? Jer. 34:8, 9, 11; 2 Kings 25:3; Lams. 4:10, 12-15.
4. Result of Zedekiah's attempt to escape? 2 Kings 25:4-5.
5. Fate of the inhabitants? 2 Chron. 36:17-21.
6. Fate of the royal household? 2 Kings 25:6-7. A pathetic incident. (Compare Jer. 32:5 and Ezek. 12:13.)
7. Fate of the city and Temple? 2 Kings 25:8-17.
8. And of the priestly and military officials? (25:18-21).
9. Treatment of Jeremiah? Why? (Jer. 39:11-14; 40:1-6.)

Jeremiah, Chapters 34; 37-39 and 52 and the book of Lamentations give further details of the fall of Jerusalem.

Three of the former kings of Judah were now in captivity: Jehoahaz in Egypt and Jehoiakin and the blind Zedekiah in Babylon. Jehoahaz, however, may have died before the fall of Jerusalem.

II. *The Successive Captivities* of Citizens of Judah:

1. In 602 (or 605?) seed royal.
2. In 598, 3,320 persons, Jer. 52:28.

3. In 598, Jehoiakin and household and 10,000 best citizens.
4. In 587, when Jerusalem was destroyed and King Zedekiah was taken, 832 captives were deported (Jer. 52:29).
5. And in 582, 745 persons (Jer. 52:30).

About 15,000 in all (besides women and children?) were taken from Jerusalem through this tragic period of twenty years.

There had been in the Northern Kingdom, 140 years before this time, a somewhat similar succession of captivities, culminating in the downfall of Samaria the capital and the deportation in large numbers of its inhabitants.

III. *Cause of the Downfall* of Judah: The faithlessness of the people to their covenant obligations. This consisted of

1. Their connection with idolatrous nations and their practice or approval of idolatrous forms of worship from the time of Solomon.
2. The consequent corruption of private life and national ideals.
3. The persecution of the good and the enthronement of evil in the long reign of Manasseh (Jer. 15:4; 2 Kings 24:3-4).
4. The refusal to heed the warning of the prophets or the predictions of the Scriptures (see especially 2 Chron. 36:12-16).
5. The dependence, through Judah's history, on one or other of the world-powers of the time instead of reliance on Jehovah.
6. The resultant activity of these powers in the affairs of the Kingdom, and
7. The presence, on the throne of Judah, of vacillating and perfidious kings.

IV. *The Testimony of the Monuments.*

The monuments of Assyria, Babylonia, Moab and Egypt witness to the Biblical records of the Dual Kingdom at many points and in interesting ways.

1. Shishak's inscription at Karnak, a boastful account of his invasion of Judah in the days of Jeroboam I and throwing added light on 2 Chronicles 12, speaks of 133 places captured in Palestine, all the way from Gaza to Megiddo. See also Chapter XXVII.

2. The Moabite Stone, set up by Mesha, King of Moab, as a Declaration of Independence in the Ninth Century B. C., speaks of Omri and his dynasty and both confirms and throws new light on 2 Kings 3.

3. Shalmaneser II of Assyria in a long inscription tells of an alliance against him of a number of kings to the west, "Hadadezer of Damascus" and "Ahab of Israel" among them. On his pavement slab he speaks of the defeat of "Hazael of Damascus" and "the tribute of the Tyrians and Sidonians and of Jehu the son of Omri," and on his famous Black Obelisk (now in the British Museum) he has inscribed over the picture of bearers of tribute: "The tribute of Jehu the son of Omri, silver, gold, basins of gold, bowls of gold, cups of gold, buckets of gold, lead, a royal scepter, staves, I received."

4. Tiglath-Pileser III speaks of Uzziah of Judah and "Menahem of Samaria, Hiram of Tyre" and others as tributary kings, shows his part in the assassination of Pekah and the accession of Hoshea, says Rezin of Damascus fled before his troops "like a hunted stag into the city through its great gate," and mentions "Ahaz of Judah" as one of his tribute-kings.

5. Sargon II gives us not only an account of his capture of Samaria in 722 B. C., but, as we have seen, the numbers of the captives taken and deported, 27,290. See Chapter XXXIX.

6. Sennacherib, Sargon's son and successor, sketches his western campaign of 701 B. C., names as a prominent foe "Hezekiah of Judah" whom he says he shut up "in Jerusalem his royal city." See Chapter XLII.

7. "Manasseh, king of Judah," is mentioned in a list of subject-kings of both Esarhaddon and Ashurbanipal.

8. Nebuchadnezzar II was almost unknown outside the Scriptures a hundred years ago. To-day, due to numerous inscriptions found in Babylonia, he ranks as the best known heathen monarch of his period, two-thirds of the bricks dug up in Babylon bearing his name. His inscriptions speak of the subjection and tribute of "widespread peoples" and inform us that "the disobedient I reduced, the rebellious I fettered. The land I controlled and the people I made to thrive, bad and good among the people I separated." Most of his inscriptions refer to civil measures and achievements, especially his works of building, and present just such a picture of the times and the man as the Biblical references would lead us to think him to be.

McCurdy's "History, Prophecy and the Monuments" and Price's "The Monuments and the Old Testament" will be found extremely interesting and valuable in the study of this period.

CHAPTER XLVI.

IN JUDAH AND EGYPT. (Book of Lamentations and parts of Jeremiah and Ezekiel; 587-536 B. C.)

I. *Predictions of this Exile:*

1. Certainty, Isa. 6:11-12 and 11:12; Micah 3:12.
2. Place: Babylonia and elsewhere, Isa. 39:6; Micah 4:10; Jer. 25:11; Isa. 11:11.
3. Duration, Jer. 25:12 and 29:10. The seventy years may be a round number or it may extend from 605 B. C. (one of the two dates assigned for the captivity of Daniel and his companions, Dan. 1:1) to 536 B. C., the date of the return of the first exiles.

II. *The Preceding Captivities.* Both before and after the fall of Samaria in 722 large numbers of Jews from the Northern

Kingdom had been settled in Assyria and the cities of the Medes. Sennacherib soon after this time claims to have carried captive to Assyria 200,000 from Judah.

Review in Chapter XLV the five more recent captivities: (1) 605 or 601 B. C.; (2) 598 B. C.; (3) 598 B. C.; (4) 587 B. C.; (5) 582 B. C.

III. *Conditions in Judah:* (1) Temple, palace, fine houses and walls of Jerusalem in ruins, 2 Kings 25:8-10, 13-17. Read Psalms 74 and 79 and the book of Lamentations, especially 1:1, 4, 6; 2:1, 6, 8-9, 15; 4:1-5; 5:18. (2) The poor of the land left as vinedressers and farmers, 2 Kings 25:12. (3) Gedaliah appointed Governor of Judah, 2 Kings 25:22-24. (4) Describe his murder, and that of others, by Ishmael two months later and the deliverance of the captives by Johanan (a captain in the Jewish army), Jer. 41:1-15. (5) Detail the exodus of these captives to Egypt and Jeremiah's unavailing opposition to it, Jer. 41:16—43:7. Jeremiah was forced to go along, Baruch, his faithful friend and scribe, attending him. King Zedekiah's daughters were in the party.

IV. *The Colonists in Egypt.* Egypt for generations had been an asylum for Jews. Solomon married an Egyptian princess. Jeroboam I had been harbored by Shishak (1 Kings 11:40). The Egyptian party, in Samaria and Jerusalem, had helped to hasten the downfall of each capital and Egypt had attempted to succor Jerusalem during the siege. Doubtless many refugees from the Kingdom of Israel had found a home in Egypt before and after the fall of Samaria. Certainly many from Judah did so before (Jer. 24:8-9) and after the fall of Jerusalem. Note in Jer. 44:1 the location of certain of these colonies. Migdol, Tahpanhes and Memphis were in Lower (or Northern) Egypt. Pathros was Upper (or Southern) Egypt with capital at Thebes. Compare Isa. 11:11 and 7:18.

Tahpanhes, where Johanan's colony settled, was a fortified frontier city in the Northeast Delta and on the Pelusiac branch

of the Nile. It was the Daphne mentioned by Herodotus and is now a mound called Defennah. Here the daughters of King Zedekiah (blinded and in Babylon) were given residence by Pharaoh Hophra in one of the royal palaces known as "Pharaoh's house" (Jer. 43:9).

Note:

1. Jeremiah's prophecy concerning Tahpanhes (acted and spoken, Jer. 43:8-10) and all Egypt (11-13).
2. His protest and prophecy against the idolatry of the Jews in Egypt (44:2-14).
3. Their defiant answer (44:15-19).
4. His further protest (44:20-23); and
5. His prediction of the conquest and desolation of Egypt by Nebuchadnezzar II (44:24-30).

These prophecies were strikingly fulfilled. In 572 B. C. Nebuchadnezzar conquered all Egypt and four years later laid it waste. (See Ezek. 29:19-20.) Josephus says that Nebuchadnezzar at this time "fell upon Egypt and took the Jews that were captive there and carried them off to Babylon."

Professor Flinders Petrie in 1886 uncovered and identified at Tahpanhes the royal palace and the brick pavement mentioned by Jeremiah (Jer. 43:8-9, R. V.)

According to one tradition Jeremiah went with Nebuchadnezzar's army to Babylon. According to another he was stoned by the rabble because of his firm stand against their idolatrous practices.

CHAPTER XLVII.

THE EXILES IN BABYLONIA. (Parts of Jeremiah, Ezekiel and Daniel.)

I. *In Babylon.* The Babylonian Empire, won by the arms of Nebopolassar and his son Nebuchadnezzar II, was both wide

and powerful. The policy of the empire was mildly tolerant in civil and religious matters. Sketch Daniel's association with this empire. His influence at court certainly helped to secure many privileges for the Jews. Two former kings of Judah were in Babylon at the time: Jehoiakin, released from prison by Nebuchadnezzar's successor, Evil-Merodach (2 Kings 25:27-30), and his uncle, the blind Zedekiah, in prison until his death (Jer. 52:11.)

II. *The Exiles in Babylonia.* Here the greater number settled, maintaining themselves, as always, as a separate people, living in settled homes (Jer. 29:5-6; Ezek. 8:1) and small communities (Ezek. 1:1), whether in villages or the large cities, keeping in touch with Jews in Palestine and Egypt (Jeremiah, e. g., wrote to the exiles in Babylonia, Jer. 29, before Jerusalem fell and the news of its fall was brought to Ezekiel, 33:21), keeping up their government by elders (Ezek. 8:1), engaging in trade or agriculture, and meeting, it would seem, with a fair measure of success (Ezra 2:65-67). A few, like Daniel and his companions and, later, Nehemiah, rose to high office (Dan. 2:48-49; Neh. 1:1 and 2:1). Religiously, they had with them their priests and prophets (Jer. 29:1; Ezek. 1:3), though many of these were faithless. Daniel, the statesman-prophet in Babylon, and Ezekiel, the priest-prophet at Tel-abib on the Chebar, wielded untold influence for pure religion among the exiles. They were aided by the sympathy and active efforts of Jeremiah (note his letter to the exiles, Jer. 29), part of the work of both Jeremiah and Ezekiel being to convince the Jews that the Exile was intended as chastisement for their sins and that they must wait upon God who, at His own set time, would bring back His own remnant and through them work out His purposes.

Schools of theology were founded at this time and, the Temple in ruins and its worshippers scattered, synagogues were established, to play no small part in the wide diffusion of pure religion in this and later times.

III. *Literature of the Exile.* Great in extent and importance. Jeremiah wrote much of his book of prophecy in Jerusalem,

the Lamentations after the fall of Jerusalem and some of his prophecies while in exile in Egypt. Ezekiel prophesied before and during the siege of Jerusalem and after its fall. Daniel's prophecies extend, at intervals, over more than seventy years! Many of the Psalms were written during the Exile. Psalms 74, 79, 80, 137, 102, 120, 121 are among the number assigned to this period. It is probable, too, that much was done in the way of collecting and copying the sacred books.

IV. *Archaeological Confirmation.* Inscriptions of this period so far recovered are few, but all go to confirm the Biblical record. They show, e. g.,

1. That the river Chebar mentioned in Ezekiel (1:1) was a large canal southeast of Babylon;

2. That Nebuchadnezzar II, mentioned in Scripture more than 150 times, was the descendant of the irrepressible Merodach-Baladan (2 Kings 20:12), reigned 604-561 B. C., at the time the Biblical records speak of him in connection with the history of the Jews, was renowned as a warrior, besieging Tyre thirteen years (compare Ezek. 29:18) and invading and desolating Egypt (compare Jer. and Ezek.); was pious, a wise administrator, and takes rank as one of the great builders of history, rebuilding Babylon in undreamed magnificence and constructing, in the hanging gardens of Babylon, one of the seven wonders of the ancient world (compare Dan. 4:30, "Is not this great Babylon which I have builded?");

3. That Nebuchadnezzar was succeeded by his son Evil-Merodach, who in 2 Kings 25:27-29 is said in his first regnal year to have liberated King Jehoiakin, who had been in prison thirty-seven years (this would make the date 561, and Evil-Merodach reigned from 561 to 559);

4. That Evil-Merodach was assassinated and succeeded by his brother-in-law Nergal-sharezer, probably the officer of that name mentioned by Jeremiah (39:3) as present in Nebuchadnezzar's victorious army at Jerusalem.

For further striking corroborations of the Biblical records see the next chapter.

CHAPTER XLVIII.

EARLY YEARS OF THE RESTORATION. (Book of Ezra; 536-475 B. C.)

I. *Predictions of the Restoration* were made by prophets who predicted the Exile. See Isaiah 6:13; 10:20-23; 11:12; 37:31-32, and much of the second part of Isaiah (Chapters 40-66), e. g., 45:13 and 48:20; Micah 4:10; Jeremiah 16:14-15; 23:1-4; 24:6; 29:10; 29:14; 30:18-22; Chapter 31; 32:14-15; 32:37-44; Ezekiel 11:17; 20:41-42; 28:25-26. Compare also Daniel 9:25.

II. *Last Years of Babylon.*

Nebuchadnezzar II, the conqueror of Judah, reigned 604-561 B. C. His son Evil-Merodach (reigned 561-559 B. C.) was assassinated by conspirators led by his brother-in-law and successor, Neriglassar or Nergal-sharezer, who reigned 559-556 and was succeeded by his son Labashi-Marduk. The latter, after ruling nine months, was tortured and murdered (555 B. C.) by his nobles, one of whom, Nabonidus, was made king. The eldest son of Nabonidus, Belshazzar (see Daniel 5), was soon and to the end associated with his father in the civil and military affairs of the kingdom. This explains why Daniel was made *third* ruler of the kingdom, Dan. 5:16, 29.

The conqueror of Babylon and the royal agent of the restoration of the Jewish commonwealth was Cyrus the Elder, or Cyrus the Great, the founder of the Persian Empire and the subject of Xenophon's historical romance, Cyropædia (ruled 538-529 B. C.) The career of Cyrus, so far as it is related to the restoration of the Jews, had been foretold by Isaiah. (See Isa. 41:2-4; 44:28; 45:1-14.) He had been called by name and destined for this work. Cyrus absorbed the kingdom of Media (ruled over

by his grandfather Astyages) before 550 B. C.; conquered Persia; overthrew the rich King Croesus of Lydia, thus making himself master of Asia Minor; and then prepared to strike down Babylon. In July, 538 B. C., Nabonidus, commanding forces outside the city, was routed and was finally captured in Babylon, the troops of Cyrus under Gobryas entering the city without fighting. The inner part of the city, however, offering further resistance (presumably under Belshazzar), finally yielded to Cyrus, and Belshazzar fell that night among the slain. All this from the extra-Biblical historians and especially from the voluminous inscriptions of Nabonidus and Cyrus, in striking confirmation of the Biblical accounts.

III. *Significance of the Fall of Babylon.*

1. Ended the Hamitic-Semitic and began the Japhetic domination of the world. Recall Noah's prophecy, in Gen. 9:27.

2. Opened the way for the return of the Jews to their own land. Thenceforth, to the end of the Old Testament period, they were Persian subjects.

IV. *List of the Kings of the Persian Empire:*

Cyrus the Great, 538-529 B. C. (Fell in battle.)

Cambyses (son of Cyrus), 529-522.

Smerdis, impostor, later slain, ruled seven months.

Darius Hystases, 521-485 B. C. Building of Temple at Jerusalem resumed and finished in the early part of his reign. His two expeditions to Greece met signal disaster, the second at Marathon, 490 B. C.

Xerxes, son of Darius, 485-465 B. C. The Ahasuerus of Esther. Invaded Greece, pouring through Thermopylae to the conquest of Athens, but finally defeated at sea, in battle of Salamis (480 B. C.), and on land, at Plataea (479 B. C.)

Artaxerxes Longimanus or "The Long-Handed," 465-424 B. C. The Artaxerxes of Nehemiah.

Following these were Darius II (424-404 B. C.); Artaxerxes II (Mnemon) (404-359); Artaxerxes III (359-336), and Darius

III (336-331), who was defeated in the battles of Issus (333) and Arbela (331), and the Persian Empire ended, by Alexander the Great.

V. *Character and Policy of Cyrus the Great.* Josephus states that Cyrus was influenced by reading the prophecies concerning him in Isaiah. We learn from Cyrus' own cylinders that he considered himself marked out by Merodach as special guardian of the people; that he was a polytheist; and that his policy was one of restoration of gods and people to their own place: . . . "the gods that abode in them I restored to their place and settled them in an everlasting abode; all their population I gathered together and restored to their own dwelling-places."

VI. *The First Return*, 536 B. C. under Zerubbabel, grandson of King Jehoiakin, for thirty-seven years in prison in Babylon; under appointment as Governor of Judah; and ancestor of Christ (Matt. 1:12-13); and Joshua (or Jeshua), High Priest, a grandson of Seraiah, put to death by Nebuchadnezzar after the fall of Jerusalem. About 50,000 exiles, of whom 4,000 were priests and only 341 were Levites, these including 128 singers and 139 of the descendants of the porters of the sanctuary. The emigrants, in the main, traveled on foot, with an escort (tradition says) of 1,000 cavalry. Ezra, living much later, is the historian of this First Return.

Note:

1. The decree of Cyrus, Ezra 1:1-4. (Compare 2 Chron. 36:22-23.)
2. The return of the Jews:
   (1) Description of these returning exiles, Ezra 1:5;
   (2) How helped by their brethren? 1:6;
   (3) And by Cyrus? 1:7-11;
   (4) Appearance of the company? 2:64-67;
   (5) Erection of the altar and the resumption of worship in Jerusalem, 3:1-6.

VII. *Building of the Second Temple.* Recall the building of

the First Temple, for which David gathered the material and in the building of which the Tyrians so largely helped (2 Chronicles 2). Here again the Tyrian sailors floated the timber down the coast to Joppa.

The building:

1. Begun, 535 B. C., Ezra 3:7-13.
2. Opposed by Samaritans, 4:1-6. Why?
3. Arrested by royal decree, 4:7-24 (note the correspondence).
4. Resumed after fifteen years, 5:1—6:14. Observe here the work of the Prophets Haggai and Zechariah, and the further official correspondence.
5. Finished and dedicated, 515 B. C., 6:15-18.

Psalms 111 to 118 have been assigned to this period.

CHAPTER XLIX.

THE SERVICE OF QUEEN ESTHER. (Book of Esther.)

I. *The Events of the Book of Esther* took place about 483-478 B. C., about the date of the birth of Herodotus (484 B. C.), the Father of Grecian History, and the death of Confucius (478 B. C.) and Buddha (477 B. C.)

II. *Darius the Great* had been signally defeated at Marathon (490 B. C.), ranked as one of the decisive battles of the world. He was planning another invasion of Greece when death cut him down in 485 B. C. His plans were taken up by his son Xerxes, the Ahasuerus of the Book of Esther. The series of banquets given by Xerxes to his high officials and extending over six months are supposed to have been for the purpose of deciding upon and planning the invasion of Greece.

III. *This invasion*, after most extensive preparations, met with swift disaster. The host of Xerxes crossed the Hellespont on a double bridge of boats, and finally took the Pass of Thermopylae by the treachery of a Greek soldier, and desolated

Athens. But the Greeks had taken refuge on their ships and there prepared for the final issue, with the result that Xerxes was irretrievably defeated in the naval battle of Salamis (480 B. C.) as later (479) on land at Platea. Xerxes returned to his own land a defeated and forever disappointed monarch. The elevation of Esther took place soon after these decisive defeats.

IV. "*Shushan the Palace,*" built by Xerxes, restored by Artaxerxes Mnemon and covering more than twenty acres, has been uncovered, and many of its antiquities deposited in the Louvre in Paris.

V. *Give the story of*

1. Esther's elevation;
2. Haman's plot and its frustration; and
3. The institution of the Feast of Purim, observed by all Jews a month before the Passover.

VI. *List the most important lessons* from the life of Esther.

VII. See *character study "Esther"* in Chapter II.

CHAPTER L.

THE WORK OF EZRA AND NEHEMIAH. (From their books; 458-430 B. C.)

I. *The Second Return*, 458 B. C.

Under Ezra a priest (descendant of the valorous and faithful Zadok of David's reign), a ready scribe in the law of Moses, Ezra 7:1-6, the historian as well of the First Return, seventy-eight years before this time, commissioned by Artaxerxes Longimanus (the royal friend of both Ezra and Nehemiah) to lead back to Judah a company of exiles interested in the religious welfare of the homeland.

There were about 1,500 men in the company, or about 5,000

in all—as compared with the 50,000 who had migrated with Zerubbabel three-quarters of a century before.

Note:

1. The King's decree (and Ezra's broad powers under it), Ezra 7:11-26.
2. The time required for the journey, 7:9.
3. The fast at the River Ahava, 8:21-23.
4. The exclusion of foreign wives, Chapters 9-10.

The history is then silent concerning Ezra until the coming of Nehemiah, twelve years later on.

Observe how much of the Book of Ezra is drawn from royal archives. About one-third of it, due to this fact, is in the Aramaic, the language of diplomacy and trade at that time, and the language of our Saviour in the days of His flesh.

II. See *character study "Ezra"* in Chapter II.

III. *Nehemiah's Work for God.*

Commissioned by Artaxerxes Longimanus in 446 B. C. (seventy years after the Temple was finished) as Governor of Judah to restore Jerusalem and rebuild its walls.

Note:

1. Nehemiah's grief and prayer, Nehemiah 1;
2. The king's permission and firman, 2:1-9;
3. The survey of Jerusalem by night, 2:11-16;
4. The response of the people, 2:17—3:32;
5. The opposition of enemies and the method of building, Chapter 4;
6. Usury abolished, and Nehemiah's patriotic example, Chapter 5;
7. Conspiracy defeated, Chapter 6;
8. The Law read by Ezra during the Feast of Tabernacles, Chapter 8;
9. The confession and covenant, Chapters 9-10;

10. The distribution of the people, Chapter 11;
11. The dedication of the wall (built in fifty-two days), 12:27-43;
12. Ordinances for the Temple service, 12:44-47;
13. The return to Persia and the second commission, 13:6-7;
14. Exclusion of foreigners and correction of abuses of Sabbath and marriage, Chapter 13 (a remarkable chapter).

It is said that in consequence of these reforms, Sanballat (Governor of Samaria and Nehemiah's bitter enemy) built the Samaritan Temple on Mount Gerezim for Manasseh, his son-in-law and the grandson of the High Priest in Jerusalem, a priest excluded by Nehemiah because of marriage with a foreigner.

IV. *The Prophet Malachi* was almost certainly a contemporary of Nehemiah; as were also Thucydides and Pericles in Athens. The civil government of the Old Testament closes with Nehemiah as Governor of Judah. According to Josephus, Nehemiah died at an advanced age.

V. See *character study "Nehemiah"* in Chapter II.

VI. *The Literature of the Restoration Period* was extensive and important. It comprised many of the Psalms, especially in books IV and V of the Psalter; the historical books of Ezra (a continuation of Chronicles), Nehemiah and Esther and the prophecies of Haggai, Zechariah and Malachi. It has been inferred from Ezra 5:1-2 and Haggai 1 and Ezra 3:6, 10-12 and Haggai 2:18 that Haggai preceded Ezra as annalist.

Tradition (with not a little to support it) assigns to Nehemiah the collection of the Old Testament books into a library; to Ezra the editing of these books; and to both a large service in the formation of the Old Testament Canon.

CHAPTER LI.

Between the Testaments.

I. *Outline of the History.* Six periods are usually given:

1. The *Persian* period, which had come in with the fall of Babylon in 538, and extends to 331.

2. The *Macedonian* period (331-321), inaugurated by the brilliant conquests of Alexander the Great, who favored the Jews and encouraged their immigration to Egypt and their settlement throughout the Empire.

3. The *Egyptian* period (321-198). Alexander dying without an heir, his generals parcelled out his Empire. After years of controversy, four kingdoms arose, two of which, those of Seleucus in Asia and Ptolemy in Egypt, affected the fortunes of the Jews. Down to 198 Palestine was ruled by Egypt. Then came in

4. The *Syrian* period (198-166), under the Seleucid line of Asia. The Jews were well treated for nearly the whole of this period. Then followed the attempt of Antiochus Epiphanes to Hellenize the Jews, their resistance and an era of persecution culminating in his attempt to blot out the Jewish religion and forcibly substitute the worship of pagan gods.

5. The *Maccabean* period (166-63). The Jews, under the Maccabees, threw off the Syrian yoke, reconsecrated the Temple and maintained their independence for a hundred years.

6. The *Roman* period (B. C. 63-A. D. 70). Pompey conquered Jerusalem B. C. 63, but the Maccabean rule was allowed, under conditions, to B. C. 40, when Herod the Great, an Edomite, became king. (The revolt of the Jews in A. D. 66 began the Jewish War, which was ended in A. D. 70 by the destruction of Jerusalem and the extinction of the Jewish state.)

II. *Significant Events* in the Religious History.

1. Erection of the *Samaritan Temple* on Mt. Gerizim about 409 B. C. This is said to have been built by Sanballat, the

enemy of Nehemiah, for his son-in-law, Manasseh, whom Nehemiah put out of the priesthood (Neh. 13:28). Papyri written about 408 B. C. and discovered at Elephantine in Upper Egypt in 1904 and 1907, speak of "the sons of Sanballat, Governor of Samaria," and of Jehohanan (or Johanan) the high priest at Jerusalem, mentioned in Nehemiah 12:22-23.

The Samaritan temple was dedicated to Jupiter during the persecution of the Jews by Antiochus Epiphanus and was destroyed by John Hyrcanus of the Maccabean line about 129 B. C., though the Samaritans continued to worship on the site.

2. The degradation of the *High Priesthood*, which became an object of financial greed and political intrigue. It was finally united with royalty in the Maccabean line of priest-kings, continuing thus to 37 B. C.

3. The rise of the *rabbinical system of tradition* and the influence of the schools of Hillel and Shammai(flourished about 35 B. C.) . This body of tradition was later put into writing and forms part of the Talmud.

4. The restoration and enlargement of the *Jewish Temple* by Herod the Great. Begun 19 B. C., main edifice finished in a few years, courts and outer buildings not finished until about 63 A. D., seven years before it was given to the flames.

III. *Institutions and Sects:*

1. The *synagogues*, established it would seem during the Babylonian exile, exerted an ever-widening influence during this inter-Biblical period.

2. The *Great Sanhedrin*, or Council, seems to have been founded in the Maccabean period.

3. The *Scribes* came to immense influence from the time of Ezra on.

4. The *Sadducees*, *Pharisees* and *Essenes*, the exact origin of each unknown, are found flourishing from the Maccabean period on.

IV. *Literary Activity:*

1. The important work of the *Scribes*: Collecting, copying and preserving the Old Testament Scriptures and beginning a criticism of the text.

2. The *translation of the Old Testament Scriptures into Greek*, the language of the day, begun in Egypt about 275 B. C. in the reign of Ptolemy Philadelphus and finished not later than 130 B. C. An epoch-making work—the Bible of Christ and His Apostles.

3. The production of the Old Testament *Apocrypha*, sixteen books, written between 200 B. C. and (at the latest) before 70 A. D.; written for the most part, it is thought, in *Alexandria;* and in the main in the *Greek*, though a few of the books were written in Aramaic and translated into Greek. The books are as follows: 1 and 2 Esdras, Tobit, Judith, The Rest of Esther, The Wisdom of Solomon, Ecclesiasticus (known also as The Wisdom of Jesus, Son of Sirach), Baruch, The Song of the Three Holy Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasses, I, II, III and IV Books of Maccabees. (See "Apocrypha" in your Bible Dictionary.) The Roman Catholic Church accepts as canonical eleven of these books (excluding only I and II Esdras, Prayer of Manasses, III and IV Maccabees). Protestant Christianity rejects all as uncanonical. Excluding III and IV Maccabees (frequently not counted in the collection) these books have been divided according to contents into: (1) *historical:* I Esdras, I and II Maccabees; (2) *legendary:* Tobit, Judith, Rest of Esther, Song of the Three Holy Children, Susanna, Bel and the Dragon; (3) *prophetical:* Baruch, Prayer of Manasses; (4) *apocalyptic:* II Esdras; (5) *didactic:* Wisdom of Solomon, Ecclesiasticus.

4. The production of a large body of *apocalyptic literature*, beginning about 200 B. C. (and continuing to about 200 A. D.) Among the better known are: "The Testament of the Twelve Patriarchs" (i. e., sons of Jacob; Second Century B. C.); "The Sibylline Oracles" (fourteen books. A growth from the Second Century B. C. on into Christian days); "The Jubilees" ("history" from Adam to Moses in fifty periods of fifty years each.

First Century B. C.); "The Book of Enoch" (dealing much with the future Messianic Kingdom, angels, etc., First Century B. C.); "The Psalms of Solomon" (eighteen in number, First Century B. C.) See "Apocalyptic Literature" in general encyclopedia.

V. *The Highway for the King.* The 400 years between the Old Testament and the New prepared the world in marvelous ways for the coming of the King.

1. The *conquests of Alexander the Great* and the rapid colonization following broke down many national and artificial barriers between men.

2. The *dispersion of the Jews* throughout the world brought to many lands the knowledge of the one God and awakened the expectation of the Messiah.

3. The *circulation of the Old Testament in the Greek* tongue immeasurably contributed to the same ends.

4. *The Greek language*—the marvel still among the languages of the world—was perfected as the vehicle of the final written word of God in the New Testament.

5. *Jewish synagogues* were established throughout the Roman world, to become the first and fruitful preaching-places of the heralds of the cross.

6. "The *unification of the world*" under the eagles of Rome, with Roman *law* everywhere and splendid Roman *roads* extending to the extremes of the Empire, made possible as at no earlier time the safe and speedy proclamation of the gospel.

7. The world, after centuries of war, was brought at last to *peace*, when Augustus, about 29 B. C., two years after he had been declared the first Emperor of Rome, closed the gates of the Temple of Janus.

8. The *philosophies* of the ablest thinkers of the world had failed to bring repose of soul, as

9. All systems of morality had failed to bring morality of life. "When the fulness of the time came, God sent forth His Son" (Gal. 4:4)

VI. *Rapid Survey of Old Testament History.* The history of the race as a whole yields to the history of one family through which the race is to be blessed. The family grows into a nation, delivered, trained, settled in its own land, then successively oppressed and delivered through the period of the Judges. The Kingdom, set up through the reluctant agency of Samuel, meets disaster in Saul, comes to glory with David and to outward prosperity and then decline with Solomon. Then follows the Divided Kingdom until Israel falls in 722; then Judah alone until its fall in 587. The Exile teaches its lesson that "there is no god but God," and a faithful, chastened remnant returns to set up the Second Commonwealth, to be held together until Messiah's rule should go out from His own chosen land and people; while the rest are scattered to prepare for Him in other ways.

VII. But not alone the course of *history*, secular and sacred. The *Institutions* of the Jews likewise led on to Him. The *Priesthood* shadowed forth His perfect and everlasting priesthood, Himself both Priest and Sacrifice. The *Prophetic Order* reached its culmination in Him who was both Messenger and Message. The *Kingdom*, shattered by successive world powers, found more than the realization of its hopes in "the Prince of the kings of the earth." The redemption promised to the newly-fallen race—that the seed of the woman should bruise the serpent's head—has come to fulfilment in the person and work of the historic and ever living Christ, the Redeemer of men.

The End.

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Hebrew.

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